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EXTRACTS FROM THE JOURNAL OF MR.
POOR.

[Continued from p. 242.]

*Labors with the Parents and Friends of
the Members of the Seminary.*

Oct. 12, 1831. Agreeably to an invitation given to the parents of the seminarists, most of their fathers, and some other relatives, attended a meeting held at the station on their account, and at which Messrs. Spaulding and Woodward were present. We stated to them concisely the motives, which brought us to this country—reminded them of the important benefits, we are conferring upon their children, and endeavored to show that both duty and interest should induce them to co-operate with us in carrying forward the various objects of the mission. We could not but express to them our surprise and regret, that though they have committed their children to our care, many of them so seldom visit us, or attend our preaching on the Sabbath, that we cannot recognise them, even when we meet them in the street, as the parents or relatives of those, who have, for many years, been the objects of our paternal care. Our gentle remonstrances on this point evidently awakened some feelings of shame and self-reproach, and also, I trust, some resolutions to pursue a different course in future.

A weekly meeting, for nearly a year past, has been held and conducted by the members of the seminary, for the purpose of praying for their friends, and of exhorting each other to use appropriate means for their conversion. To strengthen their hands, in this good work, was one object of the meeting above mentioned.

In the evening, preached at the bungalow in this village, where we have recently established an English school. Some persons present expressed their regret that

they have so long slighted the opportunity of having their children instructed.

The meeting, held at the station in the forenoon, had somewhat awakened their attention to the subject.

Review of Fifteen Years.

Oct. 15. Fifteenth anniversary of my settlement among the heathen at Tillipally. On comparing the present state of things, around us, with what it was at that period, we may indeed derive some powerful motives to diligence and perseverance, from the measure of success that has attended our labors. In many respects, however, the people appear to be in the same deplorable state, in which we found them, they are yet a nation of idolaters; though multitudes have heard the gospel, they do, with the exception of a few hundreds, almost entirely disregard its claims and its gracious overtures;—excepting church members and children in our schools, it is as difficult to collect congregations now, either at our stations or in the villages, as it was twelve years ago, while many around us are more deadly hostile to the various objects of the mission, than they were at that period. In view, therefore, of what is to be done, I sometimes fear lest the faith, patience, and perseverance of the churches be found inadequate to the exigencies of the case. They must not form their expectation of immediate success here, by what has taken place in the more favored Isles of the Pacific.

"God moves in a mysterious way,
His wonders to perform."

We see that very much is to be done here, and an encouraging degree of success may be realised, which falls short of real conversions, or of any visible movement in favor of Christianity.

17. On Saturday last, the seminarists were permitted to go to their houses for the purpose of accompanying their parents, on the Sabbath, to the nearest church, and of introducing them to the missionaries. This was in consequence of a proposal, made at

the meeting held on the 12th instant, and agreed to by their parents, that they would in future, regularly attend church on the Sabbath. In view of what we know of their feelings and habits, we shall not be greatly disappointed should we find them gradually disregarding, and at length entirely neglecting both our proposal and their own promises; but we think it our duty to pursue them, by all lawful means, and in the scripture sense of the phrase, to "compel them to come in."

On Saturday fitted out M. B. Latimer with school-books, tracts, &c. for the island of Deft, where he is to be employed as a schoolmaster and catechist, under the superintendence of R. Atherton, Esq., the magistrate of the island. Deft is 25 miles from this place, and contains about four thousand inhabitants, chiefly Roman catholics. Mr. Atherton, through whose influence the school is to be established, has in various ways, manifested an interest in favor of Christian education among the natives.

New Exercise in the Seminary.

Oct. 31. Have recently commenced a new exercise, attended by all in the seminary, for the two-fold object of their improvement in speaking English, and of awakening their attention to the works of nature, which are within the reach of their observation. At this exercise I use for the present, "The Little Philosopher, by Erödore," as a text book.

My method is to call upon individuals, or upon classes, as the case may require, to answer the various questions proposed, or to remark upon answers given by others. On these occasions I have observed no boys inclined to sleep or to be inattentive.

Opposition of the Heathen.

Nov. 7. At the commencement of the term, I informed our Tamul schoolmaster, who has been connected with the seminary from the time of its establishment, that the missionaries have resolved to employ those only as schoolmasters, who bring their families to church on the Sabbath. After an absence of one month, he came yesterday with his wife to church, and this morning comes with a smiling countenance to resume his labors in the seminary. On inquiring into his case, it appears that he has encountered very violent opposition from his wife's relatives, and from a brahmin in this neighborhood, who for several years past has been very active in his attempts to counteract the effects of our labors. Finding that he could not succeed in the present case, he observed, in his wrath, that if he only had the power in his hands he would cause the woman to be burnt. But "why do the heathen rage," &c. I frequently meet this man in the street, but as

he has bound himself with an oath, that he will never speak with me again, he passes by in sullen silence. This is the brahmin mentioned in a former journal, who once hailed Niles in the street and sarcastically inquired "how far has the earth turned over since you left Batticot'a?"

21. Mr. Meigs commenced teaching several branches in English to the second and third classes in the seminary. This is by way of making up the deficiency, which we have long felt, in having but one missionary devoted, in connection with other missionary duties, to the tuition of eighty students. Pronunciation in English, reading, composition, declamation, &c., cannot profitably be taught by natives, though they may be fully competent to teach geography, astronomy, mathematics, and various other branches. We would by no means consent to spend so much time and strength in teaching English, did we not clearly perceive its important bearing upon the primary object of the mission.

Sickness and Death of P. M. Whelpley—Meeting with the Students.

Dec. 13. The typhus fever is at present prevailing in the district. Whelpley, who for some days past, has had three brahmins, in one house, under his care, is himself taken down by the fever.

19. Whelpley has for several days been in a critical state; we almost despair of his recovery. He is unable to swallow or speak, but gives us pleasing evidences of being in a happy frame of mind, in prospect of death. Yesterday, as I was returning from the chapel, after preaching, I called at his room. On seeing me stand near him, with the New Testament in my hand, he made a sign for me to read. I read a few verses from the 14th chapter of John and commented upon them, but supposing him to be too weak to bear much reading, I closed the book. After a moment's pause, he made signs for me to read more, which I did and then prayed with him. By his countenance and by his short replies to my inquiries, respecting the state of his mind, it appeared that he was quietly resting by faith on the almighty arm of the Redeemer.

26. Busy in making up parcels for America; about fifty members of the seminary have written letters to their benefactors.

Whelpley continues in a very dangerous state. He appears frequently to be in a devotional frame, and sometimes prays with an audible voice. His case attracts the notice of the heathen around us; they are surprised at his peace of mind in prospect of death. A few nights ago, I was called, at his request, as he thought himself to be dying. Immediately on my entering the room, he made a special effort and exclaimed,

ed, in Tamul, "Great joy! great consolation!"

Many of the students and others connected with the station, came together, whom I addressed, as being in the presence of one, who was about to enter the eternal world—even the world of endless rest. It was a solemn scene, and I could not but hope that it would be the means of awakening some present to seek the Savior.

27. This morning, between four and five o'clock, Whelpley sent for me again. I found him extremely weak, but rational. I repeated several passages of scripture, which he listened to with marked interest and pleasure. He continued about two hours and then quietly fell asleep. His remains were interred in the afternoon, at the station. A religious service was held in the chapel on the occasion, which many of the church members, from the other stations, and some heathens attended.

Whelpley's removal will be very sensibly felt, both at the station and in the villages around us. As a physician, he was extensively useful, and as a catechist, he exerted a salutary influence among a certain class of the community, to whom our other native assistants have not free access.

He was among the first received into the boarding school at Tillipally. On Dr. Scudder's removal to Panditeripo, in 1820, Whelpley accompanied him, and began to render assistance by taking care of the sick. In 1824, he entered the seminary, where he pursued his studies with the first class, and at the same time, rendered medical aid to all at the station, as far as his ability would permit. In September 1828, he left the seminary and devoted a part of his time to theological studies, and received a certificate to act as a catechist in 1830. From the time of his leaving Panditeripo to his last illness, he continued a course of reading on medical subjects, under the direction of Dr. Scudder. His progress in useful knowledge was highly creditable to himself and gratifying to us; and we had good reason to hope, that he would render important aid in bringing forward others in the seminary to act as native physicians.

As his skill in medicine, but especially in surgery, became more and more known, his practice among the natives greatly increased; consequently his decease is a public loss and a matter of deep regret in this vicinity. Many, by way of murmuring against the providence of the God, whom we worship, inquire, "Why should this fine young man be prematurely cut off, while multitudes of old people live to be a burden to themselves and others?" This is an expression of the same spirit, which induces the heathen to curse their gods when they are not propitious toward them. We, however, are taught to view this afflictive providence through a different medium. While we deplore our loss, we rejoice in

the belief, and give hearty thanks, that a sheaf has been safely gathered into the heavenly garner.

28. Last day of the term. This evening, Mr. Meigs and myself have held a meeting with the members of the seminary, and addressed them with reference to the manner in which they should spend the vacation, reminding them of their great obligations to make known to their parents and relatives the nature and claims of Christianity.

30. Timothy Hedges, who was dismissed from the seminary several years ago, for inattention to his studies, called on me to-day, to request that I would furnish him with some elementary books in English. He is engaged, as he informs me, in teaching a number of children in Chavecherry, in the family of the head-man of the parish. I furnished him with the books he needed, and also with a variety of tracts for distribution. I gave him some good advice, and was glad to hear him say, that he had learnt some important lessons by being sent away from the school in disgrace.

Fitted out with tracts, &c. four boys, members of the first class, for a tour to Defit and other adjacent islands, to be absent during the vacation. One object of their going, in that direction, is to visit Latimer and to encourage him in his labors in that "foreign country."

31. Spent much of the day in a solemn review of the past year.

JOURNAL OF GABRIEL TISSERA, NATIVE PREACHER AND ASSISTANT IN THE SEMINARY.

THIS young man is one of the first fruits of the Ceylon mission. He united with the church in 1819, and was licensed to preach the gospel in 1822. An interesting letter from him to the late Dr. Worcester, giving an account of his conversion, may be found in the Herald for June, 1820. From the letter following this journal, it will be seen that he has been greatly afflicted with mental derangement, but is now restored.

Notary Public.

Sept. 28, 1831. I went to a new bungalow, at Batticotta, where there is preaching one evening in the week. After Mr. Poor had exhorted the audience, reading to them from the word of God, I spoke to them. One in the audience was very talkative and disputed much.

30. Preached in the chapel at Batticotta, from Luke, x. 42. Pretty good audience.

Oct. 2. Sabbath. In the forenoon attended divine service here, as usual. Mr. P. preached. Also attended the usual church meeting. In the afternoon, went to speak to the people and distribute tracts. I went to the house of the notary public,

(as he is called,) or the clerk of Batticotta. These clerks, or notary publics, are commonly called, by the natives, schoolmasters. In the time that the Dutch governed this island, these notaries were properly called schoolmasters, for they had to teach the youth their catechism, &c. And they (the notary publics or clerks) were obliged to profess Christianity. But at present, they are under no such compulsion. They are generally heathens in public, as well as in private. This notary public of the parish of Batticotta, like those of the other parishes, is employed by the government, to write all bonds, promissory notes, contracts, title deeds, &c., for the parish. He is a heathen, though he has frequently heard the gospel. When I went to his house, I found an assembly of people there; but they were busy, in getting a bond written. With the consent of the notary, I read a Tamul tract, in which the defective and immoral character of their supreme and other gods were exposed. A brahmin, who is a friend of mine, sat down there, and when he heard the title of the tract, he objected to my reading it; but I insisted on it, and read the tract almost through in the hearing of the people. But some in the assembly were very clamorous. They frequently endeavored to interrupt me, when I was reading. One of them reviled me disgracefully, and uttered obscene words. Another, a usual opposer, was angry, and very much against what was read. The sun set, the assembly dispersed, having accomplished their business, and returned home.

Oct. 3. I am making a Tamul translation of a part of an essay on natural philosophy. The king's commissioners, who have been to Ceylon, as well as to another or two of his majesty's colonies, assigned a part of this book to be translated, and gave a premium for the translation. This part was subdivided among several of the students in the seminary and myself. This being the vacation in the seminary, I have time to spend in this translation.

9. Sabbath. In the afternoon, I went to a village in the vicinity of this place. Owing to the badness of the roads, it being the rainy season, I arrived in the village but late. Spoke but to two men, one working in the field near his house, and another sitting near the door of his house. I had to go a considerable distance to speak to each of these men, through muddy and bad roads. A girl also heard me while speaking to one of them. A woman came near, but went on her business without hearing much. Besides instructing and exhorting the men, I invited them to come to meeting every Sabbath, and they promised to come, one of them particularly, with some apparent desire of keeping his promise. He wanted also to have his little son taught in some of our free schools.

Efforts to Induce Parents to Attend Worship.

Oct. 16. Sabbath. Mr. P. preached in the forenoon. The men and women in the audience were many more than usual. This is chiefly owing to a new plan, which was to call a meeting of the fathers of the students in the seminary, and after proper exhortation, as it respected the temporal as well as the eternal welfare of their sons, to request them to attend meeting on the Sabbath, in the different parishes, where they live. Yesterday the boys were sent home, to attend worship on the Sabbath, with their parents. As many of these persons have not had a habit of attending preaching on the Sabbath, the boys are to take them to meeting to-day. They will visit their parents for this purpose, the last Saturday of every month. In the mean time the fathers and other relatives are to attend worship every Sabbath. In two or three cases, where the boys' fathers are dead, their mothers attend worship. The fathers of those boys, also, who learn English in the bungalow, mentioned under date of September 28th, attend meeting on the Sabbath and on some other days. The schoolmasters have also been exhorted to bring their wives to meeting, which some of them accordingly do. In the afternoon visited the same place, where I had been the Sabbath before. Went to some more houses. Two of these I found empty, the people having gone somewhere. In another, a woman pleaded work and so declined hearing. In the fourth, I spoke to two men and a woman. A young man, who formerly learned in one of our free schools, heard me towards the end of my discourse. One of the hearers, an old man, said, as people usually do in this district, and in many other parts of the world, "Will the missionaries give me first for my belly? Then I will come to hear preaching." I told him that God gave him all the mercies he had. But he wanted to have the necessities of life without laboring for them. The woman had a sick child. She said, "See here, God torments us with sickness." I told her that sin was the cause of all suffering, that we were all sinners. (Here she assented to the truth of my proposition, by repeating after me, "we are all sinners.") That Christ was the only Savior, and that we must believe in him for salvation. I read to them a miracle of Christ, from one of the gospels. They could not read; so they received no tract. In my way home, I dropped a few words, by way of exhortation, to an old man, whom I met in the way, an old acquaintance of mine.

On week days, I have my usual duties in the seminary, which is to hear a class at eleven o'clock, A. M., and be correcting the students' translations or compositions, till half past five, P. M., and then attend prayers with them.

Mythological Fable.

Oct. 22. A man of considerable rank and fortune, living at Batticotta, came to ask me to exchange some Ceylon money into Sicca rupees for him, as he was going a pilgrimage to a distant temple on the coast. Most of the currencies of this island will not circulate on the coast. He was to be at the temple at Tiroochentoor, about nine days' journey west by south of this place, after sailing to the nearest coast. The great festival there is on the day, when the moon is in the sixth phasis in her increase, in the month of October, according to the heathen chronology. The heathen months begin generally about twelve days before ours. The abovesaid day was the time when the god Candaswamy killed the tyrant Soora, on the shore of that place. He then returned to the said place, called Tiroochentoor, where the demi-gods came and worshipped him, by performing that kind of worship, which is called poojah. The proper name of the place is Chentoor; Tiroo, means holy or divine. I believe that, in remembrance of the said great achievement near that place and his subsequent stay there, the temple was built there for his worship. The man said, that some of his relations were keeping the six days' fast, and he should see and worship the god (he meant the idol) on the proper day, whereby he thought he should obtain great reward.

They eat a little milk and a little plantain fruit during each of the six days, or very little food of any kind; and, in some instances, I suppose, they take no food at all during those six days. At the end of the six days, they become exceedingly weak. The fast days begin on the first phasis of the moon, in the above month.

Candaswamy's war with Soora, began on the first, and ended on the sixth phasis of the moon, in the said month, so that I believe the festival, as well as the fast, lasts those six days, though the last is the great day, as it is in all temples. I gave some accounts of fasts in my former journal. I told the man I had no sicca rupees. I then preached to him the gospel. Hundreds or thousands go pilgrimages every year to the temples on the coast, and the one at Ramisseram, mentioned by Dr. Buchanan. I long to see them as earnestly flocking to the standard of the cross.

Heathen Rosary—Siva's Eye.

Oct. 23. Sabbath. Went out this afternoon and spoke to a few persons at a village about three quarters of a mile south of the mission-house. Most of them said, "If the missionaries will give us food and clothing, we will come to hear preaching." They are partly in jest, when they say this, although they say it with an air of seriousness. I distributed a few tracts. One of them, especially, was received with much eagerness, as it contained some Tamul

verses, quoted in order to expose the absurdity of the heathen system of religion, or rather superstition. I next went to see and speak to a man known by the name of "Cander, the wise or devout man." He is a man of very intelligent looks, and of much fluency and grace in conversation. There was a man in the company, who is called a god. His hair consisted of very long and entangled locks, which he had tied round into a large knot on the top of his head. He had a long beard; and he wore a certain kind of red clothes. This particular kind of hair and clothes and the long beard are emblems of a vow of celibacy, and a kind of monastic life, attended with several religious austerities. In each of his ears he had an earring, made of copper and fine gold mixed. He had a string of a black kind of beads around his neck. These beads are the stones of the fruit of a certain tree, growing in India. These stones or beads, have ridges on their surface, a number of which are said to form a face, so that they are said to be of three, four, five, or six faces, as the superior heathen deities have. Much is said in heathen books concerning the divine virtue of this bead, and of the god Siva granting it to men as highly precious for the salvation of the soul. It is called Siva's eye. The Tamul word is, Ruttratchem—'Rutha,' Siva—and 'Atchem,' eye. These strings of beads are bought for money and used by the heathen in their worship. I mean they are worn around their head or neck, or held in their right hand, when they whisper their prayers or incantations. Some use them always. On the continent of India, there are many who wear the habit which this man wears, and lead a monastic life. The man of whom I speak is a native of this place; but he left the country when he was a boy, went to the coast, attended to the preparatory studies, and entered the order in which he now lives. When these men that are called gods depart this life, they bequeath their estates to a son of a sister, who is to follow them in their mode of life and employment. They sometimes bequeath their estates and employments to a boy who has the said kind of entangled locks of hair, though he is not a relation of theirs. An idea of great sanctity is attached to this particular kind of hair; and it is considered supernatural. The god Siva has this kind of hair. The general employment of this class of men is to take care of the revenues of heathen temples. For these temples have large grants of lands for their support. The one that has the largest revenue in Jaffna, is a temple of Sidemberem, on the coast, of which mention is made in my former journal. May the time soon come, when there will be as large grants for Christian churches, in this part of the world. I preached the gospel to the abovesaid wise man, as he is called, and to all who were assembled in the place, which was a rest house belonging to the above-

said temple at Sidemberem. There was a learned man in the company, who was formerly one of the class of men above mentioned, and was called a god, and who, since he unbecomingly left the order to which he belonged, is not respected now much above a panderam, (the priest of a temple, not of the brahmin caste.) I gave some account of this man in my former journal. This man was raising some cavil at my preaching. But the wise man said, that it was all just and that there was no room for cavilling. I should farther observe of this wise man, that he is consulted in cases of possessions of evil spirits. He is said to have power to expel them by a word. He is not considered to have the power of working miracles, but to have learned certain enchantments, by which he can exorcise, and sometimes cure diseases, or obtain an intermission of them.

Pretended Miracles.

Nov. 6. Sabbath. Went to a near village, and spoke to a few who gathered together. I read to them about Christ's distributing seven loaves to 4,000 men, and spoke to them concerning it. They said there were miracles done even in these days, in their temples. "A man," said they, "cut off his tongue, praying to god Candaswamy to heal an incurable disease he had in his stomach; and now his tongue has grown again, and his disease is cured." In their opinion, such an act of self-torture, expresses love and zeal towards the imaginary deity, while, in our view, it manifests a bad spirit. The case which they referred to, of a man's cutting off a part of his tongue, is considered by the people to be a fact, that has lately taken place in the temple at Nellore, about eight miles distant from this place. They also believe that his tongue grew again, and that his disease was cured. Whether he really cut off a large part of his tongue, or there was some delusion in it, I do not know. Some of the missionaries went to see it. They saw the man and the large piece of the tongue, that was said to have been cut off; but they could not ascertain whether it had been the fact, as the man neither opened his mouth, nor said any thing. The people who assembled to hear me, said also that a man cut off his head in the temple at Cadernam, near Candy, in the interior of the island, and that his head rolled down some distance on the ground, when it was joined again, and life restored, by the power of the god. They are left to believe a lie; or God permits satan to imitate miracles, that these stubborn people may be judicially given to unbelief and hardness of heart. On any consideration, they are objects of pity, and fit subjects for the prayers of Christians. O may they be enlightened, and made willing in the day of God's power.

Riding on the Sabbath.

The place where I spoke to the people, was hard by the schoolhouse, where a brahmin kept a school. The brahmin saw at a distance Mr. M. or Mr. P. riding home after being out to preach. "Is it proper," said the brahmin, "to ride on the Sabbath? Is not the horse to rest on that day?" I told him that no beast should be made to labor on the Sabbath, that we may get money, so that ploughing, &c. should not be done on the Sabbath, but a man may ride on the Sabbath to go to worship God at a distance. He said, ironically, "No fault indeed, if the teacher transgress." This is a satirical proverb. I answered "Fault is fault, by whomsoever done," and explained my former answer. Gave away a few tracts, mostly to the boys of the brahmin's school. Most of the tracts contained the sacred prayers, which those heathen repeat in a whisper, who have received discipleship from the gooroo or instructor. The head brahmins are generally the gooroos or instructors, of whom there are very few. Some of the people however have gooroos of the villalle caste. These prayers are considered sacred and such as are not to be told to Christians, or even to those heathens, who have not received the said discipleship. At the end of the tracts, there are a few remarks by the Christian editor. They rather wondered that we Christians possessed their sacred prayers. The brahmin, at first said, "How could these men have the sacred prayers?" meaning that we were unworthy to have them, and that since we had them, it was probable, that they were not the sacred prayers. I read the tract to them myself. I generally make those, who receive tracts, read most of the contents thereof, on the spot.

20. Sabbath. I am in the town to-day. My wife being confined and she being in the town, among her friends; it has been necessary for me to come and see her, and to do what I can to make her comfortable. She was seriously ill; but, through God's mercy, she is now a little better.

I went to hear the Rev. C. David, minister of the native Episcopalian congregation in the town of Jaffna. It is Trinity Sunday in the church; and the minister commemorates it as the anniversary of his arrival among his people. This is the 31st year of his arrival.

27. Sabbath. In the forenoon attended divine service in the chapel. In the afternoon, visited some people in the same village that was mentioned on the 6th. I distributed a few tracts. One of them was given to the brahmin who teaches a school there. Having first asked him whether he would have a tract, I gave him one, but he, after I was gone away, gave it to one of his schoolboys, without reading it himself. I met him again, and spoke to him about it; and he made some plausible apology.

Baptism of a Child.

Dec. 11. Sabbath. In my visits this afternoon, I gave a tract to a young man, in which their sacred incantations or prayers, called *mumrun* were written. After reading a little, he expressed much grief at having unworthily read the sacred prayers; he took off his turban, beat upon his head, and said, "Alas! I should not have heard them." He meant, he should not have heard them, before he is judged worthy by his gooroo or brahmin instructor, who is to teach him those prayers, in person. Distributed a few tracts, and spoke to a few individuals in their houses.

25. Sabbath. My infant son was baptised this morning, immediately after sermon. This is my second child. I lost my first-born son last year. He died two months and a few days old. May the Lord make this new-born child a blessing to me and to his church.

Letter.

The following is a letter from G. Tissera, dated Batticotta, January 25, 1832.

Since I sent my former journal, several years have elapsed. During this time I have frequently made notices of my labors among the people, but, as they are by far too much to send for once, I have selected the last part of my journal, which comprised the transactions of about three months. From the latter part of June 1828, till about October 1829, I was in a state of derangement, and was much afflicted in that situation. But through God's blessing on the means used for my recovery, I was permitted to regain the right use of my intellectual faculties, and have since that time been performing the duties of my station, as usual. I heard with sorrow the death of Dr. S. Worcester, the first secretary of the Board, and one, who, for a long time, took an active part in its concerns. "How unsearchable are his judgments, and his ways past finding out!" "Precious in the sight of the Lord is the death of his saints." His successor, Mr. Jeremiah Evarts, from what I know of him, was a very able and good man; but I have heard that this good man also is no more. He is gone to enjoy the fruit of his labors. He is gone, eternally to see and enjoy his Savior and his God. Though we may rejoice at his fruition of eternal rest, yet our loss of him has been matter of grief to me. While these events are of a melancholy nature, there are others of a more cheering aspect, among which is the success of the gospel among these heathens, though that success is but partial. The church members have increased to above two hundred. About fourteen joined the church on the 19th instant, four females and about nine males, all of whom received baptism, except two

boys, who received it formerly when their parents joined the church. It is pleasant once in a while to see a number standing up and presenting themselves to the Lord. A much larger number so presented themselves six months ago. But I am sorry to say that there have been some falls among church members. This however is what we may reasonably expect among a heathen people, enveloped in the darkness of paganism, and but just emerging from its influence. The preached word is heard with more attention, and has more hearers, than formerly. The improvement, by the education of youth, you are and will be made fully acquainted with, by the various journals and communications of this mission. The seminary at Batticotta has not been surpassed by any in the island. Other schools also of the mission have generally answered its expectations. I have heard from the missionaries of the late and unexampled revivals of religion in America. In almost every respect we have much cause for gratitude to God. We are called upon to praise him for what he is doing. You will hear from the missionaries, of the death of Miss Harriet Meigs, and Whelply, once a student and since an assistant in the seminary. They both died in hope. Whelply was particularly useful as a practitioner in medicine. He was much loved during his life, and much lamented in his death.

EXTRACTS FROM A COMMUNICATION OF N. NILES, NATIVE PREACHER AT BATTICOTTA.

Licensure—First Sermon—Mode of Spending the Week.

On January 20, 1831, I was licensed as a native preacher, and on the same day preached a sermon in the church at Tillipally. The text was, Jeremiah i, 6—7. "Then said I, Ah Lord God behold I cannot speak for I am a child! But the Lord said unto me, say not I am a child for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." While employed by the missionaries at Batticotta, my general course of labor both in the seminary and among the people is as follows. Every morning, at sunrise, I attend prayers in the chapel with the members in the seminary and conduct the service. About 100 persons usually attend. From half past seven o'clock to ten, I am engaged in the preparation of sermons, examining the scriptures, reading church history, the scripture help, Horne's study of the Bible, &c. The time from ten to twelve o'clock, is spent in correcting the Tamul translations, prepared by some members of the first class, and also some other translations. Every afternoon of the week, except Monday and Saturday, I spend among the people to distribute tracts and publish the glad tidings of salvation through

Jesus Christ. On Monday forenoon, I go to the Bazar at Changany, to distribute tracts and converse with the people. On Saturday evening, I usually hold a religious meeting with those in the seminary, who have some concern for the salvation of their souls.

On the Sabbath, when I am not called by other missionaries to preach at any of the other stations or in any other places, I remain at Batticotta and attend the various religious meetings and hear the scripture lessons of the second, third and fourth classes, and also preach in the chapel when it is my turn.

The present number of the boys in the three classes above mentioned, is seventy.

What I have written above will give you some idea of the manner in which I spent my time for two or three months after I was licensed. I shall now make some extracts from my journal, beginning

March 14. Went to the bazar, at Changany and distributed tracts. When I was distributing them, a boy of eight years old, who is taught in one of the native free schools under the care of Dr. Scudder, ran to me and asked me for the tract on the subject of eclipses. There was a great demand for the tract. I did not give the tract immediately to the boy. I made him stop and read a tract to the people, which he did accordingly. After this boy went away, and having heard a brahmin talk at the bazar about taking my tracts and tearing them to pieces, he came and whispered in my ear and said the brahmin intends to receive tracts from you and to tear them before your face, do not go and talk with him. This brahmin, of whom the boy came and spoke, was a Batticottian. He saw the people receive the tracts relating to the Mundirams and to eclipses. He was quite sorry in these days. I noticed that the tract, which Mr. Poor, the principal of the seminary, wrote on eclipses, is having a good effect upon the minds of many of the Tamulians. I heard even the haughty brahmin, Sinnim confess that they are not able to calculate eclipses as correctly as the English astronomers. Also the notary public, at Batticotta, after he read the tract, said, it is a lie, to say the serpents devour the sun and moon.

22. As the women in the country generally have strong prejudices against attending church, Mrs. Meigs and Mrs. Poor, intend to go to the villages and hold meetings with the women, at the schoolmaster's houses. This afternoon, Mrs. Meigs went to Changany, to the house of the schoolmaster, who is a church member, and held a meeting there. I spoke to eighteen or twenty women on the advantages of attending the church of God on the Sabbath. They were very attentive. After the meeting, Mrs. Meigs asked the wife of the schoolmaster to come to church the next Sabbath. She said as Mrs. Meigs

had come to her house, of course she ought to come to the church.

24. Mrs. Poor went to east Araly, and held a meeting with the women. She gave a brief account of her brother, who went to Africa as a missionary and died there, and also the motives of her coming to Ceylon. Afterwards I read to them some things from a tract. After the meeting, a woman said, all the things which were spoken in the meeting are very good. But as soon as a man heard this, he scolded the woman and said, be quiet and go to your house, so the woman said no more and went away. The man forbid the woman to come any more.

April 11. I could not make the people hear me read tracts at the bazar, as the ensuing day is the new year's day with the Tamulians. The people were busy in buying and selling. However, I met some individuals separately and talked to them and gave them tracts.

One of my acquaintances appeared with ashes on his forehead. I was a little displeased. He said he had left all Tamul ceremonies except rubbing ashes. This also he will leave as soon as he can be convinced of the truths of Christianity.

Monthly Concert.

May 1. Sabbath. Mr. Meigs went to the island Caradive to preach. I preached to the people in the afternoon, in the chapel, on Heb. xii. 3. "For consider him that endured such contradiction of sinners against himself lest ye be wearied and faint in your minds."

2. As it was our monthly prayer meeting, I was prevented going to the bazar. After I opened the meeting with singing a hymn with the seminarists, called two of the church members, Chester and Winfried, to give short addresses in the meeting. They spoke on the subject of prayer. Winfried, the scholar from Palamootta, is a very good young man, who is much acquainted with the holy scriptures and who is able even to make sermons. Fourteen young men in the first class are committed by the principal of the seminary, to my especial care, that I may assist them in preparing public addresses on religious subjects in Tamul. I hope they will in this way be better prepared to attend the theological studies under Mr. Winslow, at the time of their leaving the seminary, one year and a half from this time.

Comparison of Christ with an Idol.

3. The first man whom I met with, was the notary public of Batticotta. Though this man has heard the gospel many times, still he is a rank heathen. When I spoke to him about the Savior, he said the Savior, of whom I spake, is their Moorogumooty, the son of Siven. The mistake with the

Christians is in calling the name differently, but I told him it is not so; when we compare the character of Moorogumooty with that of our divine Savior, it appears that he is not a God. While we were conversing thus, one of his neighbors came and scolded the man, and said, are you going to become a Christian? Why do you hear what that man says, &c. After a little while I left the house of this man and went to another place. A poor old man was very attentive to what I said, and told me that he would attend the church on the ensuing Sabbath.

4. As Mr. Meigs is not able to attend the appointed meeting to-morrow, at Panditeripo, for the children from the native free schools, he gave me his subject, viz. "That youth is the most favorable time for receiving the truth."

Meeting with the School.

May 5. We had a pleasant meeting at Panditeripo, with about three hundred and fifty children. When Dr. Scudder requested, that those among the children who not only pray morning and evening but also have earnest desires for the salvation of their souls, should stand up, about a hundred of them stood up. The number of girls is greater now than formerly. About ten years ago, when Mr. Poor said that the custom of Tamul girls learning, will gradually prevail in this country, we did not then much believe him.

13. In my conversation with Pariatambay, a rank heathen, I told him that God forbids worshipping idols. He said they worship idols because they do not see God with their naked eyes. Furthermore he said, as Christians commemorate the Lord's supper according to the commandments of their Savior, so they worship idols because it is commanded by their god Siven. At last I told the man we shall be guiltless in the judgment day of his blood, because we have plainly told him the danger in which he now is.

19. As the brahmin Sinnayar and the old maniar came and requested me to get for them the whole bible in Tamul, I went and got for them from Mr. Poor, the pentateuch and the gospels. Besides this, a pandaram, of Sittemberem, whom they call Tampyran, came to the seminary for the purpose of getting a government paper, to be translated, I took the opportunity for conversing with the man, and gave him the tracts on eclipses and instructions to Christian teachers.

Committee for Examining the Bible.

May 30. The brahmin Sinneyar came this forenoon to the station and called me and said, though he had got the pentateuch and the gospels, that is not enough, he wants the whole bible, for examining and

comparing all parts with each other. I was told by the brahmin that about fourteen of them have determined to examine the bible as a committee and to write arguments against it.

June 5. Sabbath. In my conversation with a man from Sulipoorem, a village belonging to Changany district, I endeavored to prove to him that there is no transmigration of souls, as Tamulians think, but he would not consent to it. I repeated a verse to him in Tamul, which shows the absurdity of transmigration, but he gave another meaning to it.

6. In the morning we had our monthly prayer-meeting. In the meeting, N. Perkins read a translation on the nature and the duty of prayer; afterwards I read to the seminarists Ezra's prayer and made a few remarks.

7. This forenoon the schoolmaster Changarapully, one of the church members, came and told me the people are despising him for bringing his wife and sister to the church. Another schoolmaster, who is also a church member, is greatly troubled in his mind whether he should bring his wife or not. He saw the other church member's wife come to the church and knows he should bring his wife also, but he cannot prevail on her to come.

9. Went to east Araly with Mrs. Poor: advised our schoolmaster's sister to attend the church on the Sabbath, but her reply was, as she is a woman of high caste, she cannot come to church. I told her that the wife and the sister of Changany schoolmaster came to the church, but she said "As they are people of lower caste they may come but I will not."

12. Sabbath. Preached in the chapel from the text "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

22. In the evening, in our church members' meeting, they have recommended twenty-two boys as candidates for the admission of the church.

26. Sabbath. As this is the last Sabbath of the term, and the seminarists are soon to go to their houses, I thought to remind them how they had spent the term in spiritual affairs, and preached to them on the text "Now advise and see what answer I shall return to him that sent me."

EXTRACTS FROM THE JOURNAL OF CHARLES A. GOODRICH, NATIVE PREACHER AT CEYLON.

An account of the licensure and public designation of this young man, as a preacher of the gospel, was given in the number for April, p. 105.

Reasoning about Image Worship.

May 1, 1831. Sabbath. In the forenoon I attended preaching at the station. In the

afternoon the catechist and I went to a school at Chunnagam, a village nearly a mile and a half distant from the station and saw many people waiting our arrival, of whom several were head men of the village. When we were sufficiently near to hear their loud talking, they seemed to be arguing and disputing with one another, some in favor of the Christian religion, and others in favor of the Tamul religion. As I did not hear all they said, I can mention only one question, put by a man who spoke in favor of the Christian religion, and the answer to it. Your religion, said he, teaches you to worship one God, why then do you worship Pulleyar and so many other inferior gods? Then those who defended the Tamul religion, answered, if we want to go and see a king we should first see his minister or servant, so we should worship Pulleyar and others to obtain favor from the supreme God. The other then replied, as God is every where, we can have access directly to him and see him whenever we wish with our own minds. When they were thus arguing, we went and exhorted them, saying many things about the subject of their dispute, and urging them to seek salvation by Christ, to which the majority of them assented because they saw that what we said was rational.

2. In the afternoon I went to Conterody, a village nearly a mile distant from the station, in order to visit a sick man who is very friendly with me; and seeing many people were assembled I was excited to exhort them. Having said some things about the mortal body and told them that those who believe on Christ as a Savior and walk according to his law, will hereafter possess an immortal body and dwell with God. Some of them opposed me and the truth, saying, "who has been to heaven to see these things and come again to the earth, the missionaries or you?" Then I said, neither the missionaries nor I have been to see these things and make them known, but the Lord Jesus Christ who came down from heaven. I also seriously exhorted the sick man, and he expressed by sighs his grief for not having sought salvation.

Interview with Pagans—A Reviler.

May 3. Afternoon, went to North Oodoville and found a man who used to bear false witness in favor of any who would pay him, and began my exhortation by saying that all men are sinners, but among them some are very great sinners and that they will suffer much in hell unless they are saved by Christ. Then he asked, as if he did not know any thing about Christ, who is Christ? Upon which I spoke of the person and character of Christ and the way to receive him as our Savior. After hearing me, he asked, how can I believe this, while our religion is all given by wise men. He asked this, thinking that the missionaries

invented the Christian religion. Then I answered, the religion of which I now tell you is given neither by ignorant men nor wise men, but by Christ, who is greater and more wise than all wise men. In this way I exhorted him for a long time and he seemed to understand the truth of the Christian religion.

5. Went to Conterody, in order to see the sick man mentioned above; there were many persons, men and women, and among them was a brahmin who came to make poorja to Siven, in the name of the sick man; which they say serves to drive out the devils which cause the sickness. He seeing me exhort the attendants, spoke angrily with me, and blasphemed Christ by saying that he was a spurious child. Then I said no, do not add to your torments in hell by saying so, because he is a divine being, he has a heavenly Father. After saying many things about Christ's birth, I began to show to the people the deceptions which the brahmins practice, and the ruin which they bring upon the people and closed my remarks with an exhortation. Many of them seemed surprised, some murmured and others expressed their approbation of what was said.

6. Friday afternoon, after the usual meeting at the station, Mr. Winslow, the catechist and I went to hold a meeting at a school at Kallakattuvan, nearly a mile distant from the station, and found about fifty men, five or six women, and a number of boys waiting our arrival; beside which, many were still coming to the meeting from the village. I opened the meeting with a native song—the catechist read a tract and explained it. Mr. Winslow then rose and exhorted them respecting what they had heard read. The majority of the attendants, with silence, heard what was said. Two or three of them put many questions which were answered to their satisfaction.

Pretended Miracles.

May 10. Afternoon, went to a village near and met with a man, his wife, and his grand daughter, and exhorted them, saying that there is no profit in worshipping Siva, Ammal, &c., and proved that they are not gods and goddesses. They used to go to Vattapally, a place three days journey from Jaffna, every year, to make offerings at the temple of Ammal, in which they say many miracles are performed. One is, that the priest makes a lamp burn with water from a pool instead of oil, and another is, a pot made of clay is wound round with thread and filled with rice to be boiled. When boiling the fire does not consume the thread. They tell also of many other miracles. These three heard my exhortation attentively and expressed their approbation of it.

16. Forenoon, I went to a bazar, at Chunagam, and spoke with a poet about

the Christian religion. He was offended at my speaking, and said, you need not speak with me for you are a Christian. Knowing him to be a grandson of a native minister in the Dutch time, I asked him, has there been no Christian among your relations. He was surprised at my question, and spoke with me in a friendly manner. I then said to him, there is no disgrace to me in your calling me a Christian. No one can be saved without Christianity. That religion shows the way to obtain the pardon of sin and eternal life, but yours the way to hell. In this manner we conversed with one another but he seemed careless.

20. In the afternoon, after the usual meeting at the station, the catechist and I went to Inneville north, and found about thirty men and a number of boys of the school, whom we exhorted, and also read to them a tract called the true way. Among the people was one called Moothalee, who spoke very foolishly and abused us, but though he abused us yet we continued our exhortation. Many heard attentively but there was no sign of their receiving Christianity.

June 2. In going to a neighboring village, I met a native police officer, and exhorted him seriously, saying, though you have heard the way to heaven for many years, yet you seek it not. What is the reason, do you think that you can live so forever? No, do not be careless. Seek Christ, he will redeem you; but if you neglect him he will neglect you in the day of judgment. On hearing this, he went away alarmed without speaking much with me.

3. The catechist and I went to preach at Poottoor, a village at a distance of nearly ten miles from the station. We found a few men and a number of boys of the school. Before sermon we heard the boys read, and explained to them what they read. Afterwards I preached a sermon about leaving the sin of idolatry, and showed to them that idolatry is a sin like others; to which though many present assented, yet some of them said, we do not worship images, but we worship God, looking at the idol as a remembrancer. Then I said, no need of looking at an idol while you may see him with your mind and worship him in your heart. A man, who is somewhat learned, asked me what is the difference between thinking that there is a being at a certain place, and worshipping God by looking at an image. Then I said it is not right for any one to worship God thinking that he is at a certain place as creatures are. In this way we argued, and afterwards returned home. In the afternoon I preached at the station.

The preceding extracts from the journals of these native preachers may be considered as specimens of their knowledge of English, and the manner of spending their time.

Bombay.

JOINT LETTER OF MESSRS. GRAVES, HERVEY AND READ, DATED AHMEDNUGGUR, MARCH 27, 1832.

New Station.

In November last, the members of the Bombay mission, after much consideration, resolved to form a new station on the high lands of the adjoining continent. One important reason for this measure, was the feeble health of Mr. Graves, who had been obliged to reside for nearly a year and a half on the Neilgherry hills, where the climate is comparatively cold. As these hills are not in the Mahratta country, it was thought highly desirable, that some elevated situation should be sought out, where the Mahratta language is spoken, so that Mr. Graves might employ his knowledge of that language to the best purpose, in a climate suited to his infirm state of health. Another reason, which induced the mission to this measure, is the importance of a more extended field of operation. There is now no obstacle existing on the part of the Bombay government, to missionaries residing in any part of the presidency. The health of the missionaries, at this new station, is tolerably good.

We have just heard, by our friends in Bombay, of an opportunity of sending directly to Boston, and we judge it proper not to let it pass without writing you a few words, to inform you of our circumstances and labors here. Before this comes to hand, you will doubtless have heard, by communications from Bombay, that the mission, in November last, decided on the expediency of occupying a station on the continent, and fixed upon this as the most eligible place.

We left Bombay on the 9th, and arrived here on the 20th of December 1831. We had an opportunity of giving Christian instruction and distributing Christian books in many villages, by the way. Nothing occurred during the journey, worthy of particular mention.

Situation of the Station.

The city of Ahmednuggur is situated on what may be called the table land of the Ghauts, in a plain 12 or 15 miles in extent, each way, and is about 175 miles, a little north of east, from Bombay. It is estimated to contain a population of 50,000; and since it has become a military station, it is increasing in population. It was once the seat of the Mussulman power, in this part of India, and appears from its palaces, mosques, aqueducts and numerous ruins, to have been a place of much splendor. It

is four or five miles in circuit, and entirely surrounded by a high wall of stone and clay. Many people however live just without the walls. A mile farther east of the city, is a strong fort, about a mile and a half in circumference. A mile farther east, is a cantonment of about 1,000 English soldiers, chiefly artillery. There are many villages in the vicinity easy of access, containing each, from one hundred to several thousands of people.

Stated Services.

Since we came here, we have had statedly three services in Mahratta, on the Sabbath. One early in the morning, with from 150 to 200, blind, lame, leprous, aged and otherwise infirm and disabled persons, who assemble to receive grain, furnished for their support, by the benevolence of the English residents. Previously to our coming here, these persons had, for some time, been accustomed to assemble for grain, in the same way, and had received religious instruction from Dr. A. Graham, to whose kindness, we are indebted for many favors.

We have one service, for natives, at our house, at 10 o'clock, A. M., at which we have commonly had from ten to thirty persons present, most of them, in some way, engaged in our employment. The other Mahratta service, on the Sabbath, is held in the afternoon, in a house, or shed, built for travellers, near the bazar. The number of attendants varies from fifteen to forty.

On Sabbath evening, we have a service in English, at our house, attended by a few families, besides those pertaining to the mission; and there being no chaplain here, at present, we hold another meeting, at the same time, with the soldiers, the number attending which is from fifty to one hundred.

We have a meeting for prayer, reading and explaining the scriptures, in Mahratta, every morning, at our own house. Here we sometimes have the pleasure of seeing a few persons present, not in our employment. We are also in the practice of going into the streets to converse with, and preach to as many, as will hear us, every day, when health and other circumstances will admit. Two of us have not yet acquired the language, so as to use it with much ease; and it often appears to us, that our attempts at preaching are little more than the name.

Services of Babjee—Distribution of Tracts.

In the last number, p. 309, an account is given of the marriage of this brahmin, in the mission chapel at Bombay. He is represented by the missionaries, as giving promise of much usefulness.

One of our number, in company with Babjee, a native convert, has made a short

tour of eight or ten days, to some of the neighboring villages. Sixteen villages were visited, and about 500 tracts distributed during the tour. We have given to readers in this place about 300 portions of the scriptures, and two or three thousand tracts. Our books were much demanded when we first came here, but as their contents became known, they are less sought for, and of course, as we have reason to fear, less read, if not, in some cases, destroyed.

We have had one girls' school in operation about two months; it is generously supported by the benevolent ladies in this place. At present, the number of scholars is thirteen. Considerable opposition and difficulty were encountered in establishing it. We think of commencing another school for girls soon, and one or two for boys.

Of the fruits of our three months labor here, we cannot say much. One or two persons, who have heard something of the gospel nearly every day, since we came here, express their conviction of its truth, and of the folly and sin of idolatry, but they give no evidence of being born again. It is encouraging, however, amidst all the indifference and scorn that we meet with from multitudes, to see any who give respectful, and apparently interested attention. May they be taught of God!

We were rejoiced to hear, a few days since, that some new missionaries were appointed to this field. May they be brought speedily and safely here. The harvest is immense, and the burden and heat of the day, to be borne in gathering it, great; but the laborers—alas! where are they?

We sympathise with the church, with the Board, with the cause of missions, and with the cause of humanity, in the loss, which *all* have sustained, in the removal of our friend and father, Mr. Evarts. O for a life as useful, a death as peaceful, and an eternity as blessed as his!

Syria.

EXTRACTS FROM THE JOINT COMMUNICATIONS OF MESSRS. BIRD AND WHITING, JAN. 23, 1832.

State of the Schools.

THIS communication, though of previous date to those contained in the last number of the Herald, has but recently been received. Nothing of special interest has occurred in the mission. Usual health is enjoyed by its members. Opportunities for distributing the scriptures are becoming more numerous.

The benefits of our schools in former years, has not been lost. Not a few, both parents and children, who reaped advantage from them, acknowledge this. The school at Beyroot, which two young lads

had privately began, some weeks previously, was about four months ago re-opened, under the same teacher as formerly, and has ever since been proceeding on a respectable footing. We have still a small school near Sidon, under the inspection of our esteemed coadjutor, Wortabet. Still another was for a time in operation not far from the convent of Belmont, near Tripoli. It did well till the priest, after repeated conversations and disputes with the teacher, acknowledged the prevailing superstitions of the country, and began in open church to preach against them. Both he and the teacher were then accused to the bishop, and such a persecution was brought upon them in the village, that it was thought prudent that the teacher should retire. The school was nevertheless continued, under the immediate instruction of the priest, with about ten children of those who took part with the truth. Other schools in different places have been desired, but, for various reasons, we have not thought best to comply with the solicitations. The congregation of poor, to the number of sixty or seventy, assemble as formerly, to listen to the word of God, and receive their pittance of alms. Preaching on the Sabbath at the English consulate is continued with an increased number of hearers. The Arabic meeting for prayer, reading, and conversation, is not fully attended; ten or twelve natives being all that are usually present. Those who call upon us for friendly visits, and with whom we can freely converse on the great concerns of the soul, are more than formerly, and we have the pleasure to say, that, of these, one, who has been heretofore remarkable for dissoluteness of life, has been apparently brought to a true knowledge of the Savior.

We rejoice to see our Armenian brother and fellow laborer at Sidon, continuing to adorn the doctrine of God our Savior, by a pious life. He is remarkably zealous and sanguine, and withal, generally prudent, and so far as we know, "has a good report of them which are without." He sells scriptures and recommends the religion of Jesus to Druzes, Armenians, Roman Catholics, and Jews; and even Moslems sometimes listen to him with attention. The two or three cases of seriousness and reformation in the neighborhood of Sidon, of which we have already made some report, continue in the same hopeful state.

State of the Druzes—Prospects of Usefulness among them.

The Druzes are a most singular people. Their religion seems to be a compound of Paganism, Mahometanism, and Christianity. Their whole number is about 70,000. They are divided into two classes, the Aakils, or intelligent, the Djahils, or ignorant. The number of the former is about 10,000, of the latter 60,000.

The nation of the Druzes, near whom we dwell, exhibits at the present moment, some interesting features. Some time since a Druze woman was in the habit of coming daily to the house of our school teacher, to listen to scripture reading and religious conversation. Her face was often bathed in tears while she repeated, "that's the truth." Her coming was afterwards prevented by the plague, and we hear she is since dead. A man, far advanced in years, and one of the Aakils (initiated into the mysteries) came also often to the house of the teacher, and after hearing and opposing the truth for some time, at length professed to receive it; and as a proof of his sincerity, offered to bring us one of the secret books of his religion, which offer he has since fulfilled. During the heat of summer one of us resided two or three months at a Druze village on the mountains, where he had many opportunities of declaring the gospel to the people. Once, by invitation, he attended their weekly meeting for worship, and after their service was over, at their earnest request, read and expounded a portion of the word of God. A considerable part of the noble Druze families, have, within a few years, become nominally Christian. The two or three families that remain, will very likely find it expedient to follow their example. But the common people, whatever they may be inclined to do hereafter, if they shall see their princes continue Christians, seem as yet, in few or no cases, to have renounced the religion of their fathers. Should our mission be continued, the experiment will probably ere long be tried, whether a purer gospel may not produce, on this despised and ignorant sect, effects which the deformed Christianity of the country has never yet been able to do. The Ansarias, of the parts beyond Tripoli, said by some to be a race of Druzes, but more ignorant and erratic than they, have been furnished by us with a few copies of the word of life, which, as the agent assured us, they had begun to read with great satisfaction. A missionary station at Tripoli, or Latikeya, seems desirable, not merely for the benefit of Christians, but in special reference to this half pagan nation.

Cheering Intercourse with English Missionaries.

In the failure of all missionary reinforcements from home, it has been with peculiar pleasure that we have enjoyed the correspondence and assistance of a company of English missionary brethren at Aleppo, who, though originally destined to a station further on, have hitherto been providentially detained on our coast. Two of them are at present with us at Beyroot, imparting to us that strength and comfort, which are the natural result of familiar Christian intercourse. For ourselves, we should be glad

of their long detention from their contemplated field, but we would not dare oppose what may seem to be the superior call of Providence. We are hoping for an addition to our number from England, and still more confidently from America, according to the encouragement held out to us by the documents and communications of the Board. May our hope not be long deferred. Alone we feel ourselves too weak in more respects than one, to meet the wishes and probable expectations of Christians from this mission. But withal we wish duly to feel that numbers, without the divine presence, would be a broken reed to rest upon, and on the other hand, that though alone in regard to human help, if we will rest as we ought on our divine Master, he may use his earthen vessels to accomplish much.

We conclude, by commending ourselves and our work afresh to your prayers and to the prayers of all, who, though they may have never seen us in the flesh, yet cherish benevolent desires for that land from which the gospel first shot forth its light to illumine the world.

P. S. The state of poor Asaad is still uncertain. A prince, of the house of Shehab, lately assured us that, notwithstanding the proclamation of the patriarch to the contrary, the man is still alive.

Constantinople.

EXTRACTS FROM THE JOURNAL OF MR. GOODELL.

[Continued from p. 249.]

Georgians—Dervishes—Visit to a Mad House.

Nov. 29. 1831. Called on a Georgian family, consisting (according to their own account of their relationship, though others have told me differently) of a brother and two sisters. The brother is a priest of considerable learning, great shrewdness, and much acquaintance with the world; and one of the sisters, a very pleasant, kind woman, is a nun, though not living in a cloister. They speak Turkish, are connected with the church of Rome, and their liturgy is the same, or nearly the same, as that of the papal Armenians. There are said to be fifty or more such families, viz. papal Georgians, settled in the neighborhood of Constantinople, and their intercourse is principally with the papal Armenians.

Dec. 2. Went in company with Commodore Porter and with Commodore and Dr. DeKay, to see the dancing or whirling dervishes, at Pera. Their power to whirl round with great velocity and for a considerable time, and the two-fold motion, which,

like the planets they describe in their rotations and revolutions, have been so often and ably represented, both by language and drawings, that I shall not attempt a description. Connected with the establishment is a library of Turkish-Arabic, and Persian books, which is free for all persons to go and read. The dervishes are, properly speaking, the monks of the Turkish priesthood, excepting that they are not bound by vows of celibacy. Like this order in the church of Rome, they profess to lead an austere life, and like them they are very generally acknowledged to live a very profligate and wicked one. Many Mussulmans do not hesitate to speak openly against them; the Sultan is from time to time diverting to his own treasury their former sources of income; and the probability is, that their institutions will at no distant period cease to exist.

We also visited the mad house in Constantinople. It contains numerous rooms, situated round a large open square. Some of the inmates appeared perfectly sane; but they were all chained by the neck to the iron gratings of their windows, exposed to the rude gaze and impertinent questions of every one, who was disposed to stare at them, or make a jest of them. Several boys were there, jerking their chains, bawling out to them, throwing in something upon them, and in other ways teasing and tormenting them. Their rooms were without furniture, without any floor but the pavement, and without any appearance of comfort; and the institution altogether seemed rather calculated to make lunatics than to cure them.

4. Sabbath. During service at the Commodore's this morning, the Spanish ambassador called, and, as he understands English, he came in and remained till the close. The subject was the fall and repentance of Peter.

5. Dr. DeKay, to whose professional advice and services, on several occasions, as well as to whose friendship, we acknowledge with pleasure our obligations, left us this morning to return by way of Smyrna to America. He has resided here about four months, and nearly half of the time in our own family; and he carries back with him the respect and love of all his countrymen and acquaintance in this quarter.

Inquiry for Tracts—School at Yeni-Keni.

Dec. 6. Wrote to the Rev. Dr. Lee, professor of Arabic in the university of Cambridge, England, in order to ascertain where I could obtain a few copies of a Turkish tract, *Mbain El Hakkeakat*, designed for Mussulmans. Several Armenians have made considerable inquiry for it of late, as they wish to put it into the hands of some of their Mussulman neighbors, who, amidst the changes that have been introduced into the Ottoman empire,

have become free thinkers in religion. The tract is short, and said to be an unanswerable demonstration of the truth of Christianity against Islamism.

7. Went to Constantinople, and was introduced to a respectable Greek merchant, who has a brother at school in America. He read me extracts from some of the letters he had received from him, describing our Sabbath customs—the Sunday schools, closing of shops, stillness of the streets, and the regular and devout attendance of the people at church twice or thrice to hear the gospel preached. He seemed much pleased, and my own spirit was much refreshed with the account.

8. Visited the school at Yeni Keni, which now contains 105 boys. Commodore Porter accompanied me. In going, we kept along by the sea shore; and we had a fine ride back over the hills to the Pera road inland. On returning, he expressed to Mrs. Goodell the pleasure he had enjoyed in witnessing the introduction of this new system into the schools here, and pledged himself to patronise her school for girls, as soon as she should commence it.

Interview with a Deacon of the Greek Church—Visit to Hunkian Iskalessy.

Dec. 9. A deacon of the Greek church called this morning, and shewed me the Clergyman's Guide, a work from Mr. Wilson's press, which had been given him at Jerusalem. He asked about our religious feast days. I told him, that in that respect we took the Bible for our guide; and, as none was enjoined on Christians there, we did not presume to enjoin any; that Good Friday, Christmas, &c., were observed by some good people; but that with us, there was, on the part of the church, no compulsion to observe any thing, which God had not commanded to be observed.

Went with Mrs. Goodell and the children and Mr. Farman, to Hunkian Iskalessy, and carried tracts, in modern Greek and Armeno-Turkish, for an Englishman residing there, who had requested them for the workmen employed by him, and for the various people, with whom he has intercourse.

The lofty trees there are now stripped of their foliage, the harems of the opulent are no longer seen clustered beneath their shade, and the season is over for the oriental to come to inhale the fresh air, sip his coffee, and smoke away the hours of summer. The place seems disrobed of its loveliness, and in comparison with its appearance on a former visit, desolate indeed.

11. Sabbath. The Commodore, with Mr. F. and Mr. S., called to see the Lancasterian school, which we have established in this place. The Greeks have not as yet manifested much spirit about it, and the room is small, and the furniture scanty.

I gave directions for other seats to be prepared for the school, and the Commodore kindly offered to pay for the instruction of five poor boys in it. He had previously proposed to bear a proportion of the expense in making some necessary repairs in the school at Yeni Keni. I afterwards rode with him up the Bosphorus to the top of a mountain, above Roomaly Kavak, in order to examine an old tower; on the remains of one, with the walls once extending quite down to the waters of the channel, as in the case of the old Genoese tower, almost directly opposite in Asia, of which indeed it seems to be the counterpart. Some of the stones, that had been used, were most clearly of volcanic formation. From this place, we saw both Constantinople and the sea of Marmora.

Turkish and Greek Villages—Animals and Birds.

Dec. 12. Rode with the same kind patron to a village on the Black Sea, 12 or 15 miles distant. We left the Bosphorus at Sarra Yeri—the village next above Bayuk-Dere, and ascended the mountain by a carriage road. The valley beyond is extensive, rich, and cultivated; and the grain, tender and green, appeared to be thick, and to promise in due season a plentiful crop. In this valley, or succession of valleys, we passed three villages, inhabited principally by Mussulmans. A Turkish, is very easily distinguished from a Greek village, from the silence and the air of desolation, that ever prevail around the habitations of the former, and from the gayety and gambols, with which the latter is always full. Near our road was a tower, called Ovid's, which we turned aside to see. It is certainly very ancient, and a large tree had grown up in the midst of it; but whence it derived its name, I know not.

The village on the Black Sea is built on a head land, in the form of a semicircle, with a beautiful green in the centre. The fort was of some consequence in the late war with Russia, and it commands the beach, that stretches off to the left. The inhabitants are provided with water by means of an aqueduct; a wind-mill, then in motion, supplies them with flour, and a coffee-shop furnishes them with what an Oriental considers as almost the "chief good" of life, viz. pipes and coffee. The only Christian living in the village is an Armenian, to whom I gave tracts.

On our way back, we met several Greeks from Domoor Dere, on the Hog Valley, who were carrying home a wild boar they had just killed in hunting. We saluted them, and I gave them Greek tracts. Having never received books gratis before, nor heard of America, or the New World, they seemed to wonder what sort of beings we were.

The game found in the forests of these mountains or valleys, are wild boar, deer,

hare, woodcock, pheasant, and wild duck. Of squirrels, I have not seen one of any kind since I left America. Jackals are numerous. There are also hawks, black and grey crows, eagles, storks, magpies, nightingales, and other small birds. Swallows are common in the villages during the summer months. The Bosphorus is always covered with different kinds of gulls, so tame as hardly to keep out of the way of the boatman's oar, while what the French call "Ames Damness," from their perpetual restlessness, are ever passing up and down the channel of the Bosphorus at all seasons of the year, in flocks of from twenty to a hundred or more in company. In going from Buyuk-Dere to Constantinople, I have sometimes counted near a hundred such flocks, that have passed me, all gliding along near the surface of the water in the same direction. A multitude of cormorants and a few ducks, have also come down recently from the Black Sea, to winter in the Bosphorus, or in still more favored climes below.

15. Visited the school in this village, which is now undergoing some repairs. It already contains 50 scholars. Mr. S. called in the evening, and said he had been to see the school at Yeni Keni, and was highly gratified with it. He took with him a rich Armenian banker, who is building a palace for himself in that village. This latter was equally delighted with the system, and said he would himself erect a building for such a school among his nation.

View from the Mountain of Buyuk-Dere.

Dec. 16. Took an excursion with Commodore Porter, on horseback, to the backside of the mountain of Buyuk-Dere, and thence by a circuitous path and sometimes with a very steep ascent, to the summit. This is evidently the highest land in all this region, and we had a magnificent view of Constantinople, of the intervening country, and of the sea of Marmora and its islands beyond. The various spots cultivated between Buyuk-Dere and the imperial city, were spread out before us on a map; the road to Pera could much of the way be traced in its windings over hill and dale, and the minarets and domes of proud Stamboul might almost be counted from one extremity of the city to the other. Over all, in the sea beyond, was a ship under full sail, and far away in the northwest, the Balkan mountains appeared to mingle with the blue sky, and form the boundaries of this part of the mundane sphere.

18. Sabbath. A ball this evening at the Russian palace. Every Sabbath evening, there is always a great entertainment, if not a ball, at the Russian Palace and the Internuncio's (Austrian ambassador's) alternately. The Perotes seem to have so much idea of the day, as to know it should be set apart and distinguished from common days;

and they regularly thus distinguish it by great dinner parties, card-playing, puppet-shows, &c. &c.

D., a respectable Greek of this village, but now living at the islands, called, in company with P. Though much of a bigot, he is friendly to the schools, and was of assistance in getting this into operation, having written several times on the subject, visited the despot at Therapia, and done something to diminish the prejudices of the people. Among other difficulties, there was at first a fear, real or pretended, that the exercises of the school were somehow intended to be an introduction to the tactics of the Grand Signior, and the children ultimately to be soldiers in the sultan's army. D. and P. told me, that they had just been round among the people in the village to ascertain their present feelings in regard to the school, and that all appeared pleased and grateful, some of them expressing their joy and gratitude with tears. D. bestowed upon me abundant thanksgivings, and apologised for the backwardness of the people by saying they were few in number, were poor, ignorant, and still 40,000 piastres in debt for their church.

[To be continued.]

Greece.

JOURNAL OF MR. KING.

[Continued from p. 218.]

Voyage to Athens.

February 8, 1832. I engaged a vessel, a small schooner, to take me and my family to Athens. I put on board the slates and pencils, which had just arrived in the Cherub from Boston, and four boxes of books, which I had received a few days before from Malta. From this date till Saturday the 11th, I was occupied in making preparations for my journey, and in calling to take leave of my friends.

12. Sabbath. In the morning I addressed the scholars in Mr. B.'s school from Romans ii. 11—16. Between 50 and 60 were present. Concluded as usual with prayer. After which, nearly all came and took my hand in a very affectionate manner, and wished me a happy voyage to Athens. The scene was very interesting, and some wept.

At half past eleven I preached in Greek, from the same passage as the preceding Sunday, and gave a short exposition of the ten commandments.

In the evening many Greeks called to see us, and I took leave of them, by reading a portion of the sacred scriptures and uniting in prayer. At about midnight I went on board with my family and Mr.

Hill. With us was also a young Greek lady, whom I had engaged to give instruction in my female school at Athens. Also a niece of her's, a girl about twelve years of age, who, I hope, may by and by be fitted to take charge of a school.

13. The weather became cloudy, and towards night, we had the wind ahead, and it began to rain. As the sun went down we were off the island of Scio, where we were obliged, by the high wind, to lie to during the night. At about ten in the evening, the wind had increased to a gale.

14. We run into a harbor of Scio and came to anchor—the weather exceedingly cold.

15. We had a fair wind, and set sail, but as night came on, the wind increased to a gale, and the waves ran very high. After passing Tenos, the gale became so strong, that the captain judged it prudent to run into Syra, where we came to anchor. With only one small reefed sail, we run from Tenos to Syra, in one hour and a half.

16. The gale continued and we remained at Syra. In the morning, Canaris, who was lying in the harbor, in a government corvette, Miltiades, sent a boat along side of us and took away our captain's papers, and ordered him to proceed directly to Hydra, without stopping at any other port in Greece. This he did because our captain was a Hydraot, and the Hydraots are opposed to the present government at Napoli.

17. At about one, P. M., we left the port of Syra, and sailed round to the south side of the island, where we again came to anchor.

18. At about half past three in the morning, we again set sail, but as the wind was blowing a gale, and the waves dashed violently over us, the captain was obliged to run into a little harbor in the island of Thermia, where we came to anchor, at half past eight in the morning. Here we were obliged to remain several days.

19. Sabbath. About noon I had a service in Greek, and spoke from James ii.

17. Only seven persons were present. In the evening I read in the scriptures; and we united in prayer. Conversed with the captain and his men on the subject of religion.

The gale continued till Friday, the 24th, when it left them in a calm, which continued for a short time.

Feb. 25. At about eleven, A. M., we had the happiness to arrive in safety at the Pyreas; and we sent our man, Constantine, immediately up to the city. On arriving there, he found that his little daughter and only child, had died the day we sailed for Smyrna. I could not but feel afflicted with him in this affliction.

At about three, P. M., we had all our baggage put on shore, and were anxious to set out as soon as possible for the city, so as to arrive before dark, as we were told that there were thieves on the way, and that some person had just been robbed. It was however dark sometime before we reached Athens. On arriving, we found our house, as we expected to find it, open and cold, not having a pane of glass in the windows, and the doors were so swelled that we could not shut them. We however hung up some blankets in the windows and built a good fire, and I felt very happy, that I had so comfortable a situation.

28. I had some glass put in my windows and my doors arranged so as to be able to shut them, and I feel myself very comfortably situated.

11. Sabbath. At half past nine in the morning, I had the scholars in the boys' and girls' school assembled, and after reading a portion of the Psalms and the Gospel, I offered a prayer, and then addressed the scholars, from Matthew v. 3—6, at considerable length, and concluded with a prayer and giving the benediction. A few persons beside the scholars were present. Among them were two priests. After the service, one of the priests, who was from the Peloponnesus, addressed the scholars. I advised them to follow what I had said, and that because, they were not my words, but the word of God. I observed, your fathers had not the advantages which you enjoy—they never heard such words, not from their priests, or bishops. At eleven, I had another service in Greek at my own house, and also in the afternoon at three, P. M.

I have been so occupied since my arrival here, that I have not had time to write much in my journal. I hope to do better the next month. You will see, that I have a regular service in Greek, every Lord's day, both at my school and at my house. I hope nothing will prevent me from continuing it. In my service I proceed just as I should in America.

Sandwich Islands.

EXTRACTS FROM THE JOURNAL OF MR. GULICK, KEPT AT WAIMEA, 1831.

Notices of Individuals.

THESE notices seem to have been extracted by Mr. G. himself, from his private journal. They will be read with interest, as they show the operation of the truth on the heathen mind.

Dec. 4. Palaoa (of whom I formerly gave you some account) said she could not see the letters of the word of God, but the Lord taught her heart to understand it, and therefore she rejoiced in it. This woman appears never to have lost her "first love."

One evening while conversing she said "I rejoice in the riches of Christ in my heart." She was asked, are you sure you have obtained the riches of Christ? She replied, "It is clear I have joy in my heart, I have received his kingdom here, but whether I shall enter the kingdom above, I can't tell. If he guide me, I shall." What do you love now? "Jesus." None else? "The Holy Ghost." None beside? "Jehovah." Nothing on earth? "The brethren, and impenitent sinners." When conversing on these things she often weeps. Though through blindness unable to read, Mr. Whitney says, she is one of the most accurate in reciting scripture catechism with long answers.

12. John Hopuia, (formerly erroneously written Hopu) still appears well. Last evening, in family worship, he lead in prayer. He begun thus, "O Jehovah, our Lord, our Guide, and our Savior." He prayed for the outpouring of the Spirit on Christians in Great Britain, and in America. This he does frequently, and seldom, if ever, does he forget, to make intercessions for the heathen, and missionaries who are sent to them. He often remembers seamen also, in his prayers. Having been a voyage, or two, he knows their fearful condition.

23. Among a company, who came this morning to procure native books, was one venerable looking old man whose hair was white with age. I inquired if he could read. He replied, "No." Why then do you desire a book? "It is for a daughter that can read." We rejoice that there are few, if any places, now, where there are not some who can read, and that in this way at least, all may hear the gospel.

31. This morning a female, whose name is Napoli, came to converse with me. She seems to have been converted recently. She appears to have strong confidence, and joy and peace in believing. She read in my presence in the fifth chapter of Mark, concerning the woman who touched our Savior's garment and was healed, and with fear and trembling confessed, before the multitude, the divine efficacy which she had felt. After reading, she remarked that she wished to tell us, "what was done in her." After some conversation, in which she manifested a high degree of confidence, I asked her, if she did not fear that the Spirit of God would leave her. She answered, "No fear have I; I fear the Lord." Her expression reminded me of a book called "The Believer's Riddles." I presume, believers can understand her language, however enigmatical, or even contradictory. it may appear to others. The following lines seem to express the same sentiment, clearly. "Fear God, ye saints, and you will then have nothing else to fear."

Visited the poor foreigner, mentioned in my last communication, under date of May ninth. He seems to be very near his end, and so he considers himself. To the question, whether he felt prepared to appear be-

fore God, he answered, "I don't know; but I have always been kind to the poor, and never refused to share my last meal with them."

Sad evidence this, of the proneness of human nature to self-righteousness. A proof, also, that long continuance in the practice of the grossest iniquities, will not prevent men from trusting in their own works. I said, do you think your liberality to the poor, will atone for the guilt of profaneness, and other sins which you know you have committed? Hesitating a little, he replied "No." Do you think you could be happy in heaven with a disposition to curse, and swear? Pausing a moment, he said, "I don't think I could. But now I am gone! O God have mercy on me; O God have mercy on me!" He was reminded of one who obtained pardon in the agonies of death. But it seemed to be of no avail to him. He said that he knew there was no Savior beside Jesus Christ, but he could not believe in him.

Jan. 8. During the past week, visited the poor man above mentioned several times. His strength was fast failing. In my hearing he often repeated the words "O God have mercy on me!" But none of his conduct indicated the least regard to Him whose blood was shed for the remission of sins, and through whom alone mercy is obtained.

15. The unhappy foreigner is gone. He lived, there is reason to fear, without God, and died without hope. His latter years, and his death bed, especially, presented an affecting illustration of the following words, "The way of transgressors is hard."

March 3. Kaani, a middle aged man, and a member of the church, told me that he and his wife learned to read through the teaching of one of their children, a lad apparently twelve years old. He said, soon after the schools were established at this station, the child began to attend; and what he learned at school, he taught his parents when he came home.

April 8. Uhali, a man who cultivates a piece of land for us, came to inquire concerning the answer to the following question, which is in the native catechism, "What will become of us, if the wrath of God toward us, on account of sin, be not appeased?" A few days since he came to ask the meaning of Matthew x. 28—and said, "my heart and my body trembles for fear of him who is able to destroy both soul and body in hell;" and added, "I know I have sinned from my childhood, to the present time and sinned greatly." He seemed to have some just apprehensions of his state. On one occasion, with an animated countenance, he said, "I have no sin now." But almost in the same breath, and as if by way of explanation, he added, "I do not rejoice in sin." He seems less comfortable to-day, but I trust he is only getting more correct views of his own heart.

25. Uhalii called again to converse with us. He said, "The Holy Spirit accompanies me to-day in my heart. He was with me at night when on my bed, and with me also in the morning." He inquired the meaning of that passage of scripture, "If God were your father, ye would love me." He expressed great delight in the word of God, and in Christ. Said, it was not himself, but the Spirit of God that was in him, that approved the word of God. He appeared to have "strong consolation," and I trust, has "fled for refuge to lay hold on the hope set before us." I however reminded him of our Savior's words, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

July 19. He called on us again. Said, "My heart is joyful, and therefore I wish to converse with you." I inquired after the cause of his joy. He replied, "It is on account of the voice of Christ that came to me on the wind." What did the voice say? said I. He answered, "He that believeth on the Son of God hath everlasting life." This passage, it appeared, had been suggested to his mind, and he had been musing on it by the way. He seemed to be walking in the light of God's countenance. Judging from his conduct and occasional conversations down to the present time, (Nov. 19th,) I trust the "candle of the Lord" still shines on his path.

April 8. Kunu, an elderly woman, came, apparently with intense interest, to inquire, as she expressed it, about the salvation of the soul. Lately, when but partially recovered from a severe illness, she came on the same errand, and with the same apparent anxiety. At that time she was much agitated; and wept like a child. Said "she did not think of the body, but the soul, the future state of the soul." She then listened with fixed attention while I endeavored to point her to the great Physician, "who healeth the broken in heart, and bindeth up their wounds." To-day she was not less earnest, though less agitated. While I read to her in her own tongue, in the third chapter of Romans, from the 21st to the 25th verse, and a few similar passages, she seemed, with ardent joy, to drink "the sincere milk of the word." Among the verses read, was the following; "He that believeth on him shall not be ashamed." She immediately added, "He shall not be ashamed at the last day."

As she professed to love the Savior, I asked her if she did not think her love to her husband was greater than her love to Christ? She said, "No, I love my husband for he is kind to me, and provides for my body. But I love Christ on account of salvation. Man cannot save me." On the 14th, she came again to our house on the same important errand, and seemed to have a trembling hope. I asked her if her heart

did not hesitate between the world and Christ. She replied, with much animation, "What are the things of the world? They are rotten. I want something that endures, that I may not be ashamed." She said, "Christ was the one that she loved much, that it would not be good for her to defer trusting in him;" and added, "I do not love the things of the world; but cannot say that I shall not be entangled with them, in the time of temptation—that is with God."

May 19. I conversed with her again. She still appeared to feel an absorbing interest in eternal things. Said, "I fear on account of sin, my heart is heavy." Why do you fear? said I. With tears streaming from her eyes, she replied, "on account of the old debt;" referring to past transgressions. Do you not know him whose blood "cleanseth from all sin?" With great energy she answered, "Here am I." With eager and fixed attention, she listened, whilst I endeavored to shew her that the blood of Christ was equally efficacious in cleansing from the guilt of past and of present transgressions. June 20th, Kunu came again to converse with me. She appeared to enjoy to some extent the consolations of the gospel, though scarcely conscious of it. Said, with her usual earnestness, "She ought very quickly to secure the salvation of her soul, and that she wished to lie at the feet of Jesus." Her health seems to be declining, but we trust she is preparing for a place at the feet of her Redeemer, in the mansions of glory.

25. Our kind friends, Simeon and Deborah, returned to this station, after an absence of more than five months.

Deborah informed us that shortly after the laws prohibiting the sale of ardent spirits, riding on the Sabbath, gambling, &c., were proclaimed at Honolulu, an English merchant, who is a member of the church of England, came to Kaahumanu to persuade her to relax a little on some points; and among various arguments, adduced with this view, he said, "They do not prohibit these things in England, or America." She replied, "We do not rule there. But these islands are ours, and we wish to obey the word of God." The merchant then said, "I don't know that there is any law against riding on the Sabbath. Where is it?" Kaahumanu rejoined, "Yes; you do know there is a law against it, 'Remember the Sabbath day to keep it holy.'"

27. Kanihoa, a young married woman, called to converse on the subject of religion. With deep emotion and streaming eyes she said, "My heart admires the goodness of the Lord, in preserving my life hitherto. I have sinned greatly against God." Wherein have you sinned? said I. "In the things forbidden in his commandments. And I used to pray to him in secret with my mouth only, but latterly fear has seized me." She said less, but evidently

felt more than most of those who converse with me on this subject. She sat weeping in silence a considerable time. I urged her to submit immediately to Christ.

From the above date to June 20th, she came frequently to converse with me; (sometimes her husband came with her) always manifesting the same deep and affecting sense of her sinfulness. Under the latter date, I find the following notice of her. Kanihoa appears now to have got rid of her burden. She said, "I rejoice some days, but other days it is not so with me." Having been asked whence she supposed her joy was derived, she replied, "I think it is from the Lord." She seems to have a pretty clear and consolatory view of the way of salvation, and is, I trust, walking in it with humility and fear.

July 12. She called again. I inquired if she felt happy. She answered, "In the Lord is my joy." Her deep emotions seemed now to have given place to those of a more calm and tranquil nature. She seemed to manifest much tenderness of conscience, combined with joy and peace in believing.

June 20. Called on Deborah. Found her seated under ranai, surrounded by almost twenty females, with portions of the scriptures in her hand. I inquired what they were doing. She modestly replied, "They are seeking the meaning of a passage which has just been read." She was endeavoring to teach them. She seems desirous to do good in every way that is practicable. And in our opinion it is not a little that she effects. For she is not only a person of warm heart and excellent judgment, but who possesses also a large share of natural energy.

July 30. Naopuhi, the female mentioned December 31st, and Kanihoa, were this evening examined, with a view to their being propounded for admission to the church. The church members are present on such occasions. The former having been requested to give an account of her views and feelings, spoke as follows: "A few months since I was living in sin. My body erred, my heart and my spirit, altogether. Then I knew a little of the word of God; but I disbelieved, rejected, and hated it. I was admonished to turn and forsake my evil ways, but I would not hear. Afterwards, when I saw how great my sins were, my heart trembled, and I was afraid. Once, when I was praying in a secret place, my heart felt great love to Christ." She added more in a very interesting strain, but I cannot repeat it. From the time of those peculiar feelings, while engaged in secret prayer, she dates her conversion; and we trust she is not deceived. Such also is the opinion of some of our most intelligent professors of religion, whom we often consult concerning the character of persons to be propounded. She seems to put all her trust in Christ, and to rejoice in him though conscious of remaining sin.

Sept. 4. Last night about midnight, nine houses near us were consumed by fire. Provisionally the sparks were not carried towards, but from the adjoining buildings. Otherwise probably one hundred would have been destroyed.

Kaani, mentioned March 3d, was one of the sufferers. This morning he called on us. Said they saved nothing from the flames, not even their book, the scriptures. He was asleep when his house took fire, and awaked just in time to escape with a child in his arms. He said it made him think of the fire of the last day. Their houses being thatched with grass, and the atmosphere usually very dry, they burn like tinder. This poor man said nothing about the loss of his clothes, &c., but remarked that he was sorry for the word of God. We were happy in being able to repair in a good measure his loss in this particular.

24. Kumamakolu, a middle aged female, called, and with streaming eyes read in the scripture catechism concerning Abraham's offering up his son Isaac. She could scarcely speak for weeping; and thought it was wonderful, that Abraham did not reject the divine command to sacrifice his son. She (and likewise a number of others, whose names I have not mentioned) has often manifested considerable feeling; but as I feared it was not of the right kind, I endeavored from the example of Abraham to shew her the nature of true faith.

Oct. 8. Gideon, a member of the church, came to ask a few questions; one of which was whether the use of tobacco was forbidden in the word of God. I read to him in the first epistle to the Corinthians, x. 31, and remarked that if he could glorify God by using it, in other words, if he were fully convinced that it was beneficial either to his soul, or his body, then he was at liberty to use it. He concluded that abstinence was the only safe course for him.

Cherokees.

EXTRACTS FROM A LETTER OF MISS SOPHIA SAWYER, DATED NEW ECHOTA, AUG. 9TH, 1832.

Journey to the Valley Towns.

I have been refreshed this vacation by a trip to the Valley Towns, with the Rev. Mr. Jones, a Baptist Missionary. He came here one week before the school closed, with the intention of my returning with him. I most gladly accepted his proposals, and we left for the mountains the day the school closed. My mind needed just such fatigue, danger, and variety of scenery, as was found in a journey over mountains, rivers, and vallies. We reached Judge Martin's the first night, where we were detained by Mr. Jones' illness one day. After receiving no relief from medicine, Mr. Jones concluded to ride, in hopes to find

advantage from the water and air on the mountains. Though Mrs. Martin's hospitality would have detained us, I willingly consented to try to make our way twenty miles over the mountains, ere we could reach any thing like the abode of man. We followed a winding path on the side of a mountain, and I was only relieved at intervals, with anything like the appearance of a good road, from the most painful anticipations of danger. On the left, the mountain rose almost in perpendicular height. On the right, I shuddered as my eye measured the distance below—and a glance at the narrow pass for the horse, to my fears, nearly realized a headlong plunge down the precipice. Mr. Jones however moved calmly and quietly forward bidding me follow. I was unwilling to increase his pain and burden, or make myself ridiculous by useless exclamations of danger; I therefore passed in comparative silence until we reached the summit of the broad mountain and found room to walk or ride safely, and I realised, if ever I did, that "in God we live, move, and have our being." Mr. Jones, with truly Christian fortitude and meekness, struggled through the difficulties of the first day, when he found relief, and we pursued the journey with safety and comfort until we reached the mission house.

Feelings of the Indians in View of Removal.

Had I Stewart's power of description, I would place the enchanting scenery of that delightful part of the nation before you. As it is, I will tell what I can of the people. They had been waiting with anxiety to learn from Mr. Jones what return the delegation brought from Washington. When told that their rights could not be obtained—that no alternative remained to them as a nation but death or removal, they seemed not to hesitate saying, "It is death anyhow—we may as well die here." When told of the proposals of government, they say, "How can we trust them while they are breaking the most solemn treaties? Here are our homes—our fire-sides—our cultivated fields—our gardens of fruit." A land which to them seems flowing with milk and honey. They look at their wives—their little ones—the tottering old men and women. They cling to the graves of their fathers and say, "Let us die with them. If we leave this country, these hills and valleys, this mountain air, we shall sicken and die. What can we have in exchange? Perhaps war on our arrival, or if we remain a few years in peace, and cultivate the land, again the white man will invade our rights. Where can we find rest or protection."

The appointment for a fast was received in the Valley Towns with much interest. We have reason to hope, from the number

present and the interest manifested, that the day was observed, in some degree, as a fast that God has chosen. Though meetings were held in many places in the Valleys, the people began to assemble at the mission house soon after sunrise, with all that apparent interest which a belief of the Bible encouraged them to expect from a proper keeping of a religious fast.

When Mr. Jones was instructing two native preachers respecting the design and nature of a fast, after mentioning some of the national sins, the interpreter spoke of slavery as a crying sin, and said, "If Providence does not favor a nation, it cannot prosper. God cannot be pleased with slavery." After some discussion respecting the expediency of setting slaves at liberty, he said, "I never heard tell of any hurt coming from doing right." The people in this part of the nation have few slaves—are industrious and enterprising.

Knowledge of the Bible.

I was highly pleased with Mr. Jones' manner of giving instruction. It is delightful to hear the testimony which the people give to his instructions, by their frequent appeals to the Bible to decide whether conduct is right or wrong. Meetings are held in many places among the mountains on the Sabbath and in the week; and the people seem to know the God they worship. Four persons were baptised while I was there, and many more were waiting for examination for baptism. Among the number baptised was an old man of ninety years. He walked twelve miles leaning on the staff of the aged man. When Mr. Jones asked, what made him think he was a sinner, he answered, "I saw that the preachers (meaning professors) did not live as the other Indians did. I then found out I was a sinner—I was distressed—when I heard that Jesus died to save sinners. I thought these preachers have found him that makes them better." It seemed he had accepted mercy as soon as the good news reached him. The circumstances and relation of this aged man carried more conviction to my mind of the divine origin of the Christian religion than volumes on the subject. A voice cried within, "The Lord, he is God."

Chickasaws.

EXTRACT FROM A LETTER OF MR. STUART,
TOKSHISH, JULY 25, 1832.

Prospects of the Church—Restoration of Members.

THE prospects of our church are brightening a little. For a few months past the state of religion has been more encouraging than at any period since my return from

South Carolina. A few cases of hopeful conversion have taken place, and several more are serious. Three have been admitted to church privileges, two whites and an old African, under very favorable hopes; and two whites have been received by certificate. Four have been restored. Among these is the young man (a native) mentioned in a former communication, who had been suspended for intemperance. His evidences of sincere repentance are very satisfactory. He was restored at our last communion. At my request he rose up in the midst of the large congregation, assembled on the Sabbath, and, addressing himself to the members of the church, confessed his wandering, expressed a desire to return, and asked their forgiveness. He spoke at some length. It was an affecting time. Many were melted to tears. The congregations have been larger and more solemn and attentive than usual. My labors have been as usual, except an additional meeting, held occasionally about twenty miles off, where several of our church members reside. Here I have some encouragement to labor. The old woman, at whose house I preach, is evidently serious and inquiring. The professors seem to enjoy the meeting very much, and are evidently growing in grace. It is pleasant to feed such lambs of the flock.

But there are some things to discourage. While we are rejoicing in the hopeful conversion of some to God, we are called to mourn over the sad defections of others, of whom we had hoped better things. Six are now under either public or private suspension, and all give sorrowful evidence that they have never known the right way. The most distressing of these is the case of _____, of whom you have doubtless heard much. His praise has been in all the churches. He seemed to be a burning and a shining light, and we had hoped was destined to do great good amongst his people. But our hopes are disappointed; and we are taught the folly of placing any confidence in an arm of flesh, or expecting any thing from man. The whole number of members now in good standing in the church is 93, including those at Martyn. We would organise a church at that place immediately, were it not for the precarious situation of the Indians. For the present, we must remain as we are. In the course of last winter, I formed a temperance society among my people. It now numbers 83 members. The chiefs of the nation are co-operating with us, by enacting laws to prohibit the introduction of ardent spirits; since which there has been much less drinking than formerly.

Since the decision of the Supreme Court, the Chickasaws have thought themselves quite safe; and I am confident that not one in ten has yet had any idea of removing, or that they would be removed. The president has recently assured them, with his

usual professions of friendship, that they shall not be removed until the conditions of the treaty are complied with, on the part of the government. Now, as they believe that this can never be done, they therefore rest satisfied they will stay where they are. But I fear it is a vain hope. Of this, however, I presume you know more than I do.

I should not omit to mention the hopeful conversion of a native woman, the daughter of one of the principal chiefs. She has been inquiring, and at times deeply serious, for several years. She now gives good evidence of a change of heart. Her husband is a wealthy half-breed, and a consistent member of our church.

Arkansas Cherokees.

COMMUNICATION FROM MR. WASHBURN,
DATED DWIGHT, MAY 18, 1832.

Religious Meetings at Dwight.

THIS mission has presented many facts of uncommon interest, for more than a year past, as will be seen by recurring to p. 220 of the last volume, p. 192 of the present year, &c.

I returned on the 5th inst. from an useful tour amongst the Cherokees, Creeks, and Osages. I shall in this communication give you some account of our meeting with these Indians, and the prospect of spiritual good among them. The first meeting was held here. It began Friday and continued till Sabbath evening. Mr. Dodge from Boudinot, Messrs. Vaill and Montgomery from Union, Mr. Palmer from Fairfield, and Mr. Newton from Forks of Illinois, were present, and all took part in the public exercises of the meeting. A large congregation for this place were present. A prayer-meeting was held each morning at sunrise. The regular public exercises commenced at 10 o'clock, A. M. Two sermons were preached and interpreted in the forenoon and two in the afternoon. About half of the prayers and singing were in the Cherokee language. In the evening a meeting for prayer and exhortation was held. On the Sabbath the Lord's supper was administered. Before the meeting commenced it was evident that many in our family and in the neighborhood around us, were under the influences of the Holy Spirit. This indeed has been the case for more than a year. At the very opening of the meeting there was a feeling in almost every heart that God was in the midst of us. Christians were more humble in their confessions of sin, more deeply penetrated with a sense of their unworthiness, and of the presence of a holy God, were more affected with the guilt and danger of sinners, and felt stronger desires for their salvation, and rested with a simpler and a stronger faith

on the divine promises. We trust they prayed in faith. Several, who before had indulged a trembling and doubting hope, were brought to a fuller submission to God, to a single and entire trust in Christ, and of course, to a clearer and more joyful hope. The awakened were brought to a clearer sense of their guilt and felt the duty of immediate repentance. Whether any, and if any, how many yielded their hearts to Christ, I cannot say. Of some, we hope they did. Those who came to the meeting careless could not avoid a solemn sense of the realities of religion, and we hope some such will indeed henceforward, "seek first the kingdom of God." More than forty persons came to the anxious seats requesting the prayers of God's people. Of some of these we indulged hope previous to this meeting, and several more gave us reason to hope for them before its close. The day of judgment alone will fully disclose the results of this meeting; but we doubt not its influence will be long felt in this nation.

Meeting at the Forks of Illinois.

From Dwight, Mr. Dodge and myself accompanied Mr. Newton to Forks of Illinois. We spent one day in the neighborhood and on Bayou Menard, near cantonment Gibson. The day was devoted to family visiting. At sunrise we went to the house of one of the female members of our church, whose husband has been a long time serious. The family, with the servants and a few neighbors, who were occasionally there, made up a little congregation. A hymn was sung and prayer was offered. The presence of the Holy Spirit was very obvious. Not a soul was indifferent. After two prayers and three exhortations, another hymn was given out before a closing prayer. The hymn was "the successful resolve," beginning, "Come, humble sinner." Before reading the hymn, it was proposed that every one present who did then make the resolution expressed in the hymn, should stand up while singing. The hymn was then read. When the reader came to the stanza beginning, "Perhaps he will admit my plea," the husband before alluded to, whose emotions during all the exercises had been very deep, arose, and when the hymn was sung, every soul present arose, and at the close every one dropped upon their knees, while one lead in prayer, expressive of our application to Christ as our only refuge, and of our determination to trust only in him. I trust every Christian did go to Jesus and surrender himself wholly to him. That anxious husband, we hope, was one of them. Since then his hope in Christ has been constant, clear and joyful. Impressions were then made on several that we trust will be permanent. Three other meetings were held in the course of the day, similar to the preceding.

In all of them, there was deep and solemn feeling, and from that time a revival has been manifestly in progress in that neighborhood. Several of the full Cherokees have expressed a hope of salvation, and others are anxiously inquiring. Mr. Newton's prospects of usefulness are very encouraging. We spent the night on Bayou Menard with a hospitable family, with whom we had religious exercises, singing, exhortations and prayer. In the morning we rode to the garrison. At 10 o'clock a meeting was holden at that place. Most of the officers, with their ladies and all the privates who were off duty, attended. I have never witnessed a more respectful attention to the word of God. If the army were furnished with chaplains of the right character, there is reason to hope that great good might be done. If a healthful, moral influence could proceed from the military posts in the Indian country, these posts would become important auxiliaries to missionary efforts for the improvement of the aborigines. Such an influence, it is reasonable to expect, might be secured, if the army were supplied with pious, faithful and laborious chaplains.

Meeting among the Creek Indians.

In the evening after the meeting at the garrison, all our party met at Dr. Weed's, in the Creek country. During the three following days, the last of which was the Sabbath, we held religious meetings among the Creeks. The meetings were held in a grove, where a rude kind of pulpit had been erected, and logs placed in the form of a square served the congregation for seats. The number of persons collected, especially on the Sabbath, was very considerable. Great seriousness and good attention were manifested. The work of God's Spirit has steadily advanced during the last year. Nearly forty persons came forward to the anxious seats. The number of communicants on the Sabbath was about sixty. The religious prospects of the Creeks are very encouraging. A revival has been steadily in progress for more than two years, and there is no apparent abatement of the work at this time. They have, however, suffered for want of a resident missionary. The brethren of Union mission have done what they could, but this has, of necessity been little, in comparison with the wants of the people. In New England, where the people are all educated, have all much knowledge of Christian doctrines and duties, and are all supplied with Bibles and a great variety of religious books, it would be thought a very inadequate supply of ministerial instruction, if they were only visited once in two, three, or four weeks by a minister, and his labors at each visit to be only to preach two or three sermons. What then would be thought of their destitute state if they had no education, no knowl-

edge of the gospel, no Bibles and no religious books. Such is precisely the case with the Indians. They have no other sources of instruction but the missionary. Great good has been done among the Creeks, but no doubt a hundred fold more would have been done, if they had been supplied with a faithful missionary, to visit and instruct them from house to house daily, as well as to preach to them on the Sabbath, and on other occasions. One great error in Indian missions has been the effort to go over too much ground at once: i. e. the number of missionaries has been so small, that in order to extend their labors to the whole tribe, none have been instructed with that minuteness and to that extent which is necessary to the formation of the Christian character in all its symmetry and perfection.

After all, we ought to feel most devoutly thankful for what God has done and is doing among the Creeks, and to be greatly encouraged to persevere in labor and prayer for them.

Meetings among the Osages.

From the Creeks we went to the Osages. We visited and held meetings in all their villages except two. We also held meetings at Union. At Hopefield we had a promiscuous congregation of males and females, old and young. At the other villages we had separate meetings. One congregation was composed exclusively of men, another of women and girls, and a third of boys. In general there was much more willingness to attend meeting, and much better attention to preaching than last year. There is a considerably extensive conviction on the minds of the Osages that their old superstitions and religious ceremonies are useless, foolish and wicked. This conviction, added to the interested attentions given by many to preaching, satisfied us that, if they could be steadily assailed by divine truth, there is as much encouragement to labor for them as for any other people.

The different reception given to us this year from that of last year, the access granted us to different classes, and the greater interest manifested in the truths of the gospel, are all the effects of divine truth. It is true we found no one convicted fully of sin, no one anxiously inquiring after the way of salvation, but we did find several that expressed a conviction that their system of idolatry and superstition was sinful, that it provoked God, and was the cause of their poverty and misery, that they never would be happy and prosperous till they embraced the true religion. This was very clearly expressed by some of the most intelligent and influential men among them. I will give you a few instances. Wau-soh-shy, the principal chief of one of the villages, is an instance. He was absent at the time of our arrival at his village,

but we put up at his lodge. About an hour after our arrival, he came home. As soon as he got his supper, he told us that he was very glad to see us, and that he wished to have a great deal of talk with us about our religion. He immediately began, and in a most interesting manner. He held up six quills in his hand. One of these he placed alone. The other five he held up together. "These five," said he, "are the Osage gods, the sun, the moon, the earth, thunder or the air, and the bird. Now you say these are no gods, but all of them the creatures of your God. I believe it. The Osages have worshipped these gods a long time, and they have never made us happy, they have never done us good. We have always been poor and miserable. I believe it is foolish and wicked to worship these things. I now cast away these gods." And he flung away his five quills. He then held up the one quill and said, "This is one God. This is your God. Now tell me *who he is*." The perfections of God, as manifested in creation and providence, and as revealed in his word, were stated with particular minuteness, especially those attributes developed in the redemption of sinners by Jesus Christ. "All this," said he, "I understand, and it is all interesting. I believe it, but *who is your God?*" Another brother went over the same ground in another view, if possible, to make it more plain and more interesting. He also dwelt fully on the unity of God and the great sin of idolatry. He explained the meaning of the various names of God. When he closed, the same question, with greater earnestness was all the reply of the chief, "*Who is he?*" "*Has any one seen him?*" He was answered, "No man hath seen God. He is a Spirit, invisible to mortal eyes. His existence and his perfections are manifested by their effects, and more clearly revealed in his word. That it was unreasonable to require a sight of him before we would believe. That we all believed many things that were not obvious to our senses, that their effects fully satisfied us of their existence, and that they possessed the qualities indicated by the effects, which we beheld." To all this, his answer was as before, "*Who is he? Has any one seen him?*" To this it was answered, "Yes. He became flesh and dwelt among us." A history was then given of God manifest in the flesh. "Now," said he, "I am satisfied. God has been seen. When any one asks me if the true God has ever been seen, I will tell him, yes: He lived in the world, in the form of a man, more than thirty years." His mind was now satisfied on the subject, which had given him the greatest perplexity. He was much interested in the preaching, and we felt some hope that he was beginning to experience the teachings of that Spirit of truth who is sent to guide into all truth. And here I would remark that it appears to me that the greatest obstacle in the way of

the conversion of the Osages, is what I would call materialism. Many would ask the same questions as this chief, relative to the existence not only of the divine Being, but of the soul after the death of the body. They have no idea of an immaterial spirit. They walk by sense and not by faith. In Whitehair's town, the parable of the prodigal son was the subject of one of the sermons. After the meeting, a man of intelligence and influence, who had paid a most interested attention, observed, "I understand who is that wicked son, but who is the good Father?" meaning just the same as Wau-soh-shy did by his often repeated question, "Who is he?"

Another interesting case is that of Bel-co-zoh, second chief of Whitehair's town. His mind is evidently excited to inquire on the subject of the gospel, and he is, as I think, fully convinced of the truth of Christianity, though I fear he has little or no personal convictions of sin. A few days before our meeting in his village he gave the people a talk in full council. He told them that they had practised their old customs and superstitions a long time—that they had done them no good. They had always been wretched. They suffered a great deal from their enemies and from poverty and sickness. He believed that God was angry with them, and was punishing them for their idolatry. It would

never be any better with them till they abandoned their old customs. That it was time to do this and to listen to the talk of the missionaries. He believed, if they would do this they would be happy and prosperous. He urged them to do so, and closed by affirming that for himself, he never would have any thing to do again with their old ceremonies. On the whole we think there is great reason to be encouraged in respect to the Osages. Good we think has been done by our tours among them in making a favorable impression, and we hope more good, even saving good to some, may result from the continuance of these annual tours. But in my view it is too much to expect, that in this way, the Osages, as a people, will ever be converted to God. More good would be done by making these tours frequently, but to bring them as a nation, to bow and to confess Christ, missionaries must be so located as to have daily access to them, must instruct them individually and from lodge to lodge. Many other things in relation to these Indian tribes, and especially to the Osages, might be communicated, which would interest the Board and the public. I have confined myself intentionally to subjects connected with religion, expecting that Mr. Vaill will write on the other topics.

[To be continued.]

Proceedings of other Societies.

FOREIGN.

WESLEYAN MISSION IN SOUTHERN INDIA.

THE following account of an interesting change which has taken place in a heathen village about 200 miles south of Madras, is an extract of a letter from Mr. Bourne, Wesleyan missionary at Negapatam, dated November, 1831, originally published in the Monthly Missionary Notices.

On the morning of the 27th, we assembled in the chapel at half past nine o'clock, and opened the service by singing a hymn and reading a portion of the liturgy. I then baptised twenty heathens, partly adults and partly children; this was an affecting, a glorious sight. It was with the greatest difficulty that I could command my feelings, and perform the service without weeping aloud. The greatest pains have been bestowed on these candidates for Christian baptism, as they have been receiving regular religious instruction from our excellent assistant, Christian Aroolappen, for many months, and I have had frequent opportunities of asking them questions, and conversing with them on religious subjects. After admitting these persons into the visible church of Christ, by this solemn ordinance, I preached to the congregation assembled, which was very numerous, from Psalm xxvi. 8. During the service the whole of the Romanists whom we have received under our

care stood up, and publicly renounced the errors of the Romish church, declaring, that their entering into the Protestant church was an act which had proceeded from the greatest deliberation, and from a settled conviction that it is the true church of Christ; and finally, that it is their determination in future to take the Scriptures alone as the rule of their faith, the test of their experience, and the standard of their practice.

Melnattam, the village at which this remarkable work was effected, is about forty miles south of the principal station, and derives considerable importance from its being an opening to other more important places. The mission has been in operation there but about twelve months, and during that time it has labored under many of those difficulties which are peculiar to every new station. Ignorance, superstition, and indifference, all united to oppose the gospel.

An extract from a letter of Mr. Bourne, of May 21, 1831, will illustrate the change in the sentiments and feelings of the people, and their warm attachment to the institutions of the gospel. And in view of it, well may the disheartened Christian exclaim in the language of the last report of the society, 'With our hand upon the altar of our God shall we sing amidst the rocking even of the very storm, 'Therefore will not

we fear, though the earth be removed and the mountains be carried into the midst of the sea, for the Lord of Hosts is with us, the God of Jacob is our refuge.'"

No circumstance during my visit afforded me more gratification than to observe the attention which was paid to the day of the Lord. The morning (very different from what it is generally in India) had all the delightful stillness which I have not unfrequently observed on a Sabbath morning in England; every implement of labor was laid aside; a general cessation from ordinary business was very perceptible; and at the appointed hour of worship all repaired in clean apparel to the little thatched school-room, which served us as a temple in which to celebrate the praises of the Most High. Twice during the day, in the morning and in the evening, spiritual sacrifices of prayer and praise were presented to Jehovah; and to these poor outcasts, who are just emerging from "darkness into marvellous light," "the word of truth" which "is able to make them wise unto salvation" was proclaimed. In a former letter I expressed a desire to erect in this village a place for the worship of God. This, I am happy to say, is now in part accomplished. A large piece of ground has been purchased by a few native Christians, and presented for this purpose; doors and windows for the chapel have been given by a military officer in his majesty's service, and I have begged from gentlemen with whom I am acquainted 650 rupees towards the erection of the building.

WESLEYAN MISSION AT THE TONGA OR FRIENDLY ISLANDS.

Tonga Islands.

SOME account of the opposition and other difficulties which the missionaries to the savage-inhabitants of these islands encountered while establishing this mission, was given in p. 33, of the 25th volume. The progress of the mission has been noticed from time to time since. It seems by the recent accounts from these missionaries that their labors have been followed by a blessing similar to what has followed missionary labors on other islands in those seas.

In September, 1831, Mr. Woon, at Nukualofa, writes—

I sincerely rejoice with my brethren in informing you, that the work of the Lord continues to prosper in this interesting field of missionary labor. Almost every week we have new converts; persons of all classes are leaving the enemy's camp and joining the ranks of Immanuel. I have been often delighted, and my soul has rejoiced, to witness the effects of Christianity on the minds of the inhabitants of Tongataboo. Young and old of every class, from the king to the poorest individual, are seeking the salvation of their souls. Picture to your minds on a Sabbath morning or afternoon, about six hundred persons from all parts, walking up a beautiful eminence, on which stands our Ebenezer, for the purpose of worshipping Jehovah our Lord, the maker and upholder of all things. And a great majority of these, we believe, worship him in spirit and in truth, and are seeking their way to

heaven. What hath God wrought! is frequently the language of our hearts. I feel thankful that ever I left my native country to visit these delightful shores; and trust I shall long live to spread the Savior's name among this people. But there is much land yet to be possessed; Ata still opposes, and many others; however, we trust they will be induced ere long to embrace the truth.

I am happy to inform you, that the printing answers well, and has been of incalculable service to the inhabitants of this and the surrounding islands, and will be the means of spreading the truth in all directions. Since April last, I have composed and printed a book of four pages, number 2,500; a Scripture lesson book of twelve pages, number 3,000; a hymn-book, Tonga hymns, sixty-four pages, number 1,500; and I have now in hand a book of thirty-four pages, Scripture lessons, number to be 2,000, which I expect to finish next month. This last work contains a history of the creation of the world; the fall; the flood, &c., and will be very interesting. Such is the eagerness of the people for instruction, that they have been often really troublesome. In studying the language, printing books, &c., I am fully employed; but I feel strong and healthy.

Vavou and Habai Islands.

The origin and progress of the mission on these portions of the Friendly Islands, were noticed at p. 217 of the last volume. The following extracts are from the communications of Mr. Thomas, dated Lifuka, June, 1831.

Our king and his people returned from Vavou, where they have been on a visit, and they bring us the pleasing and delightful tidings, that the king of Vavou and his people, to about a thousand, have turned to the Lord our God. Glory be to God, who doeth whatsoever pleaseth him in heaven and in earth!

It is now a little more than three years since the king of Vavou appeared very anxious for a missionary; but his goodness was as the morning cloud or early dew: he has been a cruel persecutor since that time, and mad upon his idols. We have had several opportunities of conversing with him since we have been at Lifuka, and have been encouraged to hope our way would open; and the event has proved that our hope was not in vain.

The missionaries at Lifuka wrote to Finau, king of the Vavou group, exhorting him to embrace Christianity, to which he replied, making some objections. To these they sent an answer by a friendly chief.

The weather not being favorable, our chief did not leave until May 27: he arrived safe at Vavou the same evening, and next day waited upon the king. He read the letter, which informed him of many things; but one in particular, namely, that our conference had appointed brother Cross for Vavou; that he need not wait, therefore, until one came from England; but that if he would renounce his lying gods, and receive the true God, a missionary was at hand, and though not able to come immediately, because brother N. Turner has had to remove, yet in about seven or eight months we hoped he would

reach him. Our chief exhorted him to turn to God, and put away his lying spirits. The king at length yielded, and said, "Well, I will; and I will spend the Lord's day with you in worshipping your God." He then gave orders to his servants to worship Jehovah, the true God; two of his wives also believed. A great chief had already professed his belief of the truth, and now his sister, viz., Halaevatu, (the person I mentioned as interceding for us when we were in trouble at our station at Hihifo,) and numbers besides, bowing down to Jehovah our God, joined with our people in singing and prayer. When the Sabbath was over, Finau gave orders to set fire to the devil's houses. His orders were promptly and cheerfully obeyed. Some were taken for themselves to live in; but others, to the number of eighteen, were burned to the ground, and their gods in them. They were three days in doing this work; the weather was damp, and the houses did not flame away very fast. Some of the people were very much alarmed at these things, and thought it very bold and wicked; but our people are without fear, and especially our chief: he is most hearty in the cause of Christ, and longs to see idolatry banished out of all these islands. We judge that a thousand people at least have joined the king in renouncing idolatry and embracing the truth of God. This is the Lord's doing, and it is marvellous in our eyes. O bless the Lord, who is making his name glorious in the eyes of these islanders! The king of Vavou has sent, and begs we will come and teach him. He says, "If you cannot come yourselves, send some of your people." While our people were with them, they had no rest night or day. The Vavou people laid aside their ordinary work, and said, "Let us learn first to serve God while you are with us, and we can do our work afterwards." One of our people said, "I was four nights and did not sleep, but talking with the people, reading, praying, and singing." When they had done with one company, another would come, and thus they were kept employed. Such a thirst after God and his word and worship I never heard of. Our people returned all on fire. They were glad at what they had seen, and what the Lord is doing. One of our baptised men is now with them, at their very earnest request, and another we are about to send to be with them a few weeks, until we can do something more for them; either we shall obtain a native from Tonga, or send Peter, my teacher, until brother Cross can go. Vavou is a large island, and by all means should have two missionaries; and we have no doubt but very soon our way will be open at other islands. But O we want help; send us more missionaries; and O send them now! Friends of the heathen, see! see, they fly as doves to their windows! A king and his people waiting for God's law! Satan's cause trembles and falls; at the name of Jesus idolatry bows down; it is crumbled into dust! O come, come to the help of the Lord; to the help of the Lord against the mighty!

A few extracts are here given from the journal of Mr. Thomas—

Sept. 5, 1830. Sabbath. We assembled for divine worship at the usual time: I was agreeably surprised to find that the chief had returned from the islands where he had been a few days, and that he was present at the worship; my subject was Acts xvii. "Paul at Athens," declaring to its inhabitants the true God. I took this op-

portunity of informing the people the true reason of our being with them. Some of them have thought we came because we like pork and yams, others have thought we came because their country was better than ours, others that we wish to make slaves of them, and sell them to vessels that call here. But I told them we came to proclaim to them the true God, to preach the gospel. I told them we did not want their pigs, yams, or their country; we neither courted their smiles nor feared their frowns, but that we came because God had sent us to do his will. I then warned them faithfully to flee from the wrath to come, to turn in sincerity to God, and serve him with their whole heart.

Oct. 2. Three days in a week we give and exchange books for the use of the people. We have always more applicants than we can supply, but are able to give from ten to twenty each day; some of these are written by natives, some by Mrs. Thomas, and the others by myself; but if we could write fifty times as much we could readily dispose of them. Our books are chiefly portions of the sacred Scriptures translated into the Tonga language; and these find their way into all the islands, so that I suppose there is hardly one of the eighteen inhabited islands of this group that has not part of God's word upon it, or some school-book. O that we could give them large portions of the word of life! But we must not despise the day of small and feeble things.

30. About noon I went, in company with Faone, my teacher, to visit the premises lately occupied by the late chief Tuita. I saw several devil houses that are nearly all in ruins. I conversed with what is called the *Feao*, or devil's company-keeper. She is a poor old woman, very much disfigured, and bowing down with age. Several other women were present. I talked with them, exposed the badness of the devil's cause, and exhorted all present to turn to the Lord. I pointed them to the devil's houses, one of which was shattered all to pieces, another had fallen down on one side, and the other was left to decay and rot. I then viewed the place where a large sacred canoe had stood, and been for many years revered as a god, but which our king, Taupaahau, has removed since the death of Tuita, and taken all to pieces. The premises are still viewed as sacred, by some of these deluded people. A great quantity of wood lies upon the spot, which would answer well for fuel; but such is the prejudice of the people, that no one will touch a stick of it, though they are in want of fuel, lest the god who is supposed to own it should kill them. Leaving this place, I walked about half a mile, and arrived at a large and populous village, called Ahau: most of its inhabitants are living in sin. I had an interview with Mataili, the principal man, who is a priest of the devil. Many persons gathered round while I was talking. I published the name of the Lord amongst them, and told them their duty. I warned them of the danger of serving the devil, and exhorted them to turn to the Lord. The old matabule, or governor, said he did not turn to Jehovah because some others did not; I exposed the folly of such an excuse, and then left him. He gave me a bunch of bananas, and seemed very glad of my visit. On my way home, I called at the house of a chief who is friendly to us. I had an opportunity of talking with a matabule, named Finau, and several others, upon the necessity of turning to the true God. I believe that God is at work here. Hea-

thenism sinks and dies; the servants of the devil have nothing to say in favor of his tottering cause; those of them who retain any love to it, are ashamed to acknowledge it. I feel completely exhausted each day in the work of the Lord, yet very much remains to be done. O that the Lord would send forth more laborers into his vineyard!

Nov. 10. At the worship to-day, I read Matthew xix., the case of the rich young man. I exhorted them to do quickly what they intended to do, and warned them against putting off their soul's salvation. I returned home after preaching; and after a few minutes, heard the chief call at the gate, wishing to be admitted. I wondered what was the matter, but was agreeably surprised to find that the chief and seven others had come up to meet in class. They proceeded to my study, where I met them, and was glad to find that the Lord had put it into their hearts to begin to serve him in sincerity. I learn from another quarter, that the chief was considerably affected by my talking to him yesterday in a private manner, and that he has begun to meet in class in consequence of it. At three o'clock I met another class, in which many of the baptised meet. I was much pleased to hear them relate their experience; they said they were very happy; that they believed Jesus Christ loved them; and that their hearts were full of love to him. There seems to be a greater moving now amongst the people; nineteen have joined us since Sunday.

19. To-day a number of little girls came to our gate with many baskets of fruit, called here, *oliji*; we use it to feed our pigs with; they wished to buy some cards, or alphabets, and upon inquiry, we found they had been gathering this fruit in order to obtain means of instruction for their aged parents, who were anxious to learn to read. We were glad to be able to gratify these dear children with a few books for their parents; they received them joyfully, and returned home like those who rejoice when they have found great spoil.

Dec. 2. While we waited at Mago, I conversed with the chief and his people, on the worship of the true God, and the two eternal states. They seemed much astonished at what they heard. While I was talking, my friend Faone sent for an old blind man to come to our party, that I might hear his account of the origin of Tonga, the Haabai, and Haamoia islands. The old man has a very venerable appearance, and was very pleasant. In a little less than two hours he finished; but, such a mass of inconsistency and absurdity I scarcely ever heard before. This old man was the oracle of these islands; but his work is done, for even the poor laboring men see the vanity and foolishness of his stories; and when he was questioned as to some things which we professed we could not reconcile with each other, he was so convinced of their absurdity that he joined with us in a hearty laugh. After the old man had done, I preached to him the true God, and gave him a better account of the origin of things than he had hitherto heard of, and exhorted him to turn unto God, that the eyes of his understanding may be opened, that he may know the truth and live. We then called all together, sung and prayed, commending ourselves to His care who neither slumbers nor sleeps. Having laid the sail of the canoe upon the floor, we lay down and slept a little, and were somewhat refreshed. I awoke several times, and heard the chief Vave and others talk-

ing over some things I had said about the Lord, and often repeating the name of God.

26. Sabbath. At eight o'clock we met for divine worship; the house could not contain those that were present; many sat outside. I was glad to see so many grey-headed men who are becoming wise at last; one of them is a respectable matabule; the chief and I visited him yesterday at his village, called Ahau, we talked to him on the necessity of turning to Jehovah. The old man believed what we said; he sent for his club, called hala, that is way or road, and gave it to me, thus testifying his assent to the truth of God, and that he cast away his spirit or the devil who had hitherto guided him; for the club he gave me was that by which he used to divine, it was the road or way for the spirit. The poor old white-headed man was at the chapel to-day, and publicly renounced his profession as priest for the devil, and bowed down to the Lord our God. Several others, likewise, have turned with him, and we hope to get the whole village, yea, and every village, and every island, to turn to God: the Lord hasten it in his time. In the afternoon the chief, Mataili, for that is the name of the spirit-man who joined us this morning, was present again, and so were many of his people; glory be to God for what we see—it is more than a recompense for all we have suffered in coming down to them; here is a whole village turning from satan to God; we have got the priest and his friends, and the rest will follow; they cannot stand out, for we have taken away their gods, and what have they more?

Jan. 5. At the school this morning one hundred and fifty were present, chiefly adults, and at the worship this afternoon our congregation was like what we have on a Sabbath day; two chief women and their attendants and people, have turned to-day; the one is the wife of Tuihaateiha, the other the wife of Lolohe: I believe that upwards of one hundred souls have joined us to-day, and for the first time bowed down to Jehovah our God. It is truly a pleasing sight to see the people with one consent turn to the Lord: here are young and old, rich and poor, master and servants, priests and people, all renouncing the service of the devil for that of Christ; may we not say with the prophet, "Who are these that fly as doves to the windows?" "This truly is the Lord's doing, and it is marvellous in our eyes." Friends of missions, rejoice! your work is being rewarded; here are souls for your hire; they are given you by hundreds. O yes! at the name of Jesus, idolatry bows; sin and the devil fly; strong holds are broken down; and souls, immortal souls, are saved from going down into the pit.

LONDON MISSIONARY SOCIETY'S MISSION IN MADAGASCAR.

THE following account of the remarkable progress of this mission, is taken from the Missionary Chronicle for May.

Under the apprehension of this island becoming the seat of intestine war, and the kingdom of Hovah, in particular, the scene of hostile aggression, by a foreign and formidable enemy, we, in our paper for January, 1831, invited the members of the society to present their supplications to the Father of mercies, that the apprehended evils might be graciously averted; and

that the spiritual results which appeared in connection with the mission—then, indeed, comparatively very limited in their amount, but calculated, nevertheless, to excite gratitude and inspire hope—might be multiplied, and extended more and more, as the light which increaseth to the perfect day!

It is with much satisfaction we are enabled now to state, that, since that time, the movements, which then threatened serious political commotions in Madagascar, have happily ceased, and a state of general tranquillity throughout the island has ensued.* The missionaries have received increased proof of the favorable disposition of the government towards themselves personally, and also towards the mission, the operations of which it has, in various ways, aided. In the prosecution of their great object they have had to contend with fewer impediments of a political nature than formerly, while the mission itself have been attended with more distinguished success, and more decided encouragement, than have marked any antecedent period of its history.

The people are now left by the government at full liberty to pursue the convictions of their own minds, both in regard to the public avowal of their belief in Christianity, and the personal observance of its sacred rites and ordinances. Shortly after this toleration was made known, nearly thirty natives, who had previously afforded evidence of sincere reception of the truth, came forward, and were admitted to the Christian privileges of baptism and the Lord's supper. This number has been subsequently increased to nearly seventy.† The number of the natives who manifest an earnest desire to attend the preaching of the gospel has greatly increased, and is still increasing. Two chapels have been opened at Tananarivo, also a place for stated public worship at Ambohimandroso, distant some miles from the city; all of which are well attended by apparently devout worshippers; among whom are many who have not participated of the religious advantages afforded in the mission schools. Besides the places of worship already mentioned, several houses have been opened in the heart of the capital for meetings for prayer, and religious instruction and conversation; one or other of which meetings are held each evening of the week.

The number of schools has not been increased, but the missionaries are looking forward to a considerable extension of their operations in this important department. According to the last returns, the number of schools in connection with the mission was about sixty, and that of the scholars (who had much improved in their learning,) about 2,500. A distinguished officer in the native army, zealous in promoting the object of the mission, has established an evening school at Tananarivo, where servants, and, indeed, every person who desires to attend, may go and receive religious and other instruction. From sixty to seventy persons attend this school, among which some have evinced great concern in regard to their spiritual interests.

* We are concerned to state, that letters from Madagascar, received since this article was set up, mention the revival of intestine war in that island.

† From the further communications just received, it appears, that this number has been, subsequently, greatly augmented.

The missionary artisans have, in their respective vicinities, very commendably provided, the means of acquiring useful learning and religious instruction to the operatives in their employ, being natives; of whom there are several hundreds. This arrangement has been attended with results equally gratifying and encouraging. On the other hand, the civil benefits imparted by the artisans in the prosecution of their respective callings, have tended to conciliate the regard of the natives towards the mission, and render them, generally speaking, more accessible to the means employed for their instruction and evangelization. Indeed, the people at length begin to feel convinced that the benefits conferred by the missionaries are designed for *them*, and are not intended, as they formerly supposed, to be *exclusively* reaped by the government.

The printing press has been actively engaged in the printing of the Scriptures, together with hymn-books, catechisms, school books, and tracts, in Malagasse, for which there is a great demand. Numerous copies of the New Testament have been distributed, some of which have reached many villages distant from sixty to eighty miles from the capital, and even the seacoast, in different directions.

On the whole, from the later communications of the missionaries, the general state of the mission, together with those circumstances of the country, on which, under Providence, much of its stability, progress, and future success may be supposed eventually to depend, are such as to afford the most animating encouragement, and to awaken the most delightful anticipations. On the part of the native authorities, is evinced an increasing disposition to carry forwards plans favorable to the advancement of civilization—to show personal kindness to the missionaries—to further their beneficent designs—to allow, as already hinted, the people to pursue their own convictions as to the truth and obligations of Christianity; while, in reference to the people themselves, it is gratifying to learn, that a spirit of inquiry has been diffused among them, which promises to extend itself not only in the capital and the surrounding country of the district in which it stands, but likewise in all the adjacent districts of the kingdom of Imerina. Persons are daily coming forward to be instructed in the Christian faith—a marked and gratifying improvement has shown itself among the native youths who have been instructed under the wing of the mission, some of whom address their fellow-countrymen on religious topics “with fluency, copiousness, and earnestness,”—the places of worship are filled with apparently sincere, attentive, and devout worshippers of the true God—a powerful impression appears to be made on them by the preaching of the gospel, the interesting topics of which give rise, from time to time, to improving conversations among the people—while a goodly number exhibit such evidence of intelligent and decided piety as affords, in the opinion of the brethren, scriptural reason to believe that the *grace of God has been shed abroad in their hearts by the Holy Ghost*.

Thus, in the midst of a population said to comprise not less than four millions of souls, has the gospel of Christ been planted, and the preaching thereof attended with power. Large congregations of hearers assemble stately to hear it—Christian churches have been formed, and a considerable number of the natives are seen walking in the fear of God, and in the kingdom and patience of Jesus Christ—the govern-

ment of the country, meanwhile, permitting the missionaries to pursue their various important labors without interruption, and countenancing and even aiding them therein—the blessing of God evidently resting on their work, and they themselves greatly animated and encouraged by the circumstances of the happy change which has taken place, and the cheering prospect that is spread out before them. Let all the members of the society, then, devoutly and thankfully acknowledge these manifestations of divine goodness—let them pray—let all who are looking for the coming of the spiritual kingdom of Jesus Christ pray—that a prospect so bright may not be obscured—that a light so cheering, amid darkness so profound, may not be extinguished; but spread from village to village, and from province to province, till every mountain and vale throughout this large and interesting island shall resound with the songs of Zion, and the name and praise of the Redeemer be wafted, with every breeze, along all its coasts. Amen.

WESLEYAN SOCIETY'S MISSIONS IN SOUTH AFRICA.

[From Missionary Notices.]

Caffraria.

Jan. 24, 1831. An exceedingly profitable class-meeting in the evening. Every heart was constrained to say, "It is good to be here." One of the natives having expressed her hope of finally entering into the kingdom of heaven, I asked her what she would say before God on arriving thither. She wept much, and replied, that she really should not know what to say; but the Lord would then put words into her mouth to praise him.

14. The foundation stone of the new chapel was laid. It was the anniversary of the Salem, or Methodist settlers, leaving England, under the pastoral care of the Rev. William Shaw, in the year 1820. By that occurrence our society was introduced into Albany. It is not a degenerate vine; but a fruitful scion of the parent stem. During the eleven years that have intervened, God hath done much for his people. In the colony he has granted them enlargement and prosperity; and, beyond it, they have been made a blessing to the heathen; their worthy pastor being the first Wesleyan missionary who entered Caffreland. The missionary meeting was held in the evening.

March 14—19. At night we were hospitably entertained by an old man, named Kaie, who indulged me with half his bed, namely, a mat spread upon the ground. Of course I kept as far distant from his greasy kaross as was consistent with politeness; for a Christian ought to be courteous even to a barbarian, and I did not wish to appear to undervalue his intended kindness. Wednesday.—Before we departed our host gave us a proof both of the superstition and of the craft that are not unfrequently found amongst the Caffres. As to the former, he stated that he had had a remarkable dream in the night, which he thought augured something auspicious concerning him. He had seen a number of men of various nations sitting with him in his hut; and, as he saw them all very clearly, he thought that somehow or other this betokened happiness. It was easy, however, to account for the dream. While we were partaking of the basket of thick milk which he set before us the preceding evening, this friendly man was very inquisitive about white people; and he listened while I enu-

merated some of the nations of Europe, as the Ama-English, the Ama-French, Ama-Spaniard, Ama-German, &c.; and, lo! in the night, all these nations visited the poor man; but as he had never had such a kind of dream before, he looked upon it as something supernatural. As to his cunning, when I exhorted him to seek God by prayer, &c., he said that that was the very thing he was desirous of doing; but, as his memory was treacherous, he desired a present of ear-beads from the missionary which would serve as a remembrancer of duty. Leaving this kraal, we spent several toilsome hours in preaching to the people on the river Kolora; and when mid-day was past, we travelled over the high mountains to one still more difficult of access, called the Kwelera. Having crossed the river, we rode up to a large kraal, and alighted without ceremony; telling the master of the kraal that as we were both hungry and fatigued, and saw that they had plenty of corn, we had come there for victuals and lodging for that night. The people collected around us, and I preached; after which many curious questions were asked concerning the origin of evil. It has been often inquired by the Caffres, and now the inquiry was renewed, "Why is it that the Almighty does not kill Satan, since he was the first sinner, and so make an example of him, and an end of sin at once?" Another wished to know whether God would not excuse his wickedness in the day of judgment on account of ignorance, since he did not know what the book said, and could not read God's word. When divine light first begins to dawn upon a human spirit, how numerous are the inquiries that naturally present themselves! O that they were always accompanied with a sincere desire to know and to do the will of God! Thursday.—Beginning at the upper part of the Kwelera, and following its course downwards towards the coast, I preached in all to two hundred and eighty souls; the largest number I have yet preached to in one day in Caffreland. These were collected in eight different congregations. A man was sick at the kraal where we slept that night. Just as we arrived, the doctor had finished his incantations, and was receiving his reward. With him I had some sharp contentions. Before we slept, one of the people came and begged us to secure the door of our hut, lest the doctor should exert some baleful influence over us, as he had intercourse with the spirits of the dead. Much as I lamented the ignorance of the people, I could not help reflecting on this glimmering ray of traditionary light which still lingers amongst them, concerning the separate existence of the soul of man after his body is turned to corruption. Friday.—Rose at break of day without feeling any ill effects of the doctor's magic, and travelled down the river till we fell in with the people belonging to the tribes of Pato and Hintza, under the care of the brethren Ayliff and Young; for here the extremities of our three circuits meet. Being far from home, we now prepared to return, and arrived at Mount Coke towards evening of the following day. In the course of the week, six hundred and eight souls have heard words whereby they may be saved.

23. In company with brother Young, visited Messrs. Brownlee and Kayser, of the London Society, at their station on the Buffalo River, where we also met, by appointment, Messrs. Ross and Benrie, of the Glasgow Society, to consult on various matters relative to the Caffre language. Those excellent men labor with much

diligence in the great work of translating the holy Scriptures. It may be hoped that at no very distant period the tribes of this part of Africa will have the word of God in their own tongue.

Aug. 29. This evening, a poor, decrepit old woman came to us, nearly dead with hunger, to solicit food; the people of the kraal to which she belonged having driven her away, because she was no longer able to plough the land, or bring home wood and water. The very aged are almost always treated with barbarity in this country, and looked upon as an incumbrance to all their friends, who either neglect or altogether abandon them. Last night she wandered to a kraal not far from us; but was driven away to lie in the open field, notwithstanding the inclemency of the weather. When I inquired whither she intended to go, she replied, that she knew not, but must roam about till the wolves found and destroyed her. And this she uttered with apparent indifference and unconcern. We gave her food, and made provision for her necessities.

Sept. 23—25. Itinerated on the Dubi and Intvolora rivers, and preached to two hundred and forty persons. The first day I had no opportunity of assembling the people for religious instruction. For, as we descended the Dubi, on the opposite side of the river, we beheld a concourse of men and women dancing, and a doctor practising his arts of divination before them. I rode straight to the place. The men and women continued dancing and singing, and clapping their hands, to incite the discoverer of witchcraft to a vigorous discharge of his duty. Sometimes he rushed through and through the ranks of the people, brandishing his *assagai* in a furious manner; at other times he leaped and danced, and put his body into various odd postures in front of them; and, when exhausted, closed each exertion with a short speech. I sat quietly down on the ground, between the doctor and the multitude, carefully watching all their manoeuvres; but my presence evidently disconcerted him, and excited various remarks amongst the people. The doctor had already discovered the *ubuti*, as the bewitching matter is called, and a man was sitting before the assembly, charged with the preservation of the said *ubuti*, till the doctor should examine it, and declare its kind and qualities. I had not sat long, however, before he discovered that further search was unnecessary, as he had brought out all and every thing that the evil-disposed person, who, in this instance, was said to be the master of the kraal, had employed to affect the people with sickness. The master of the kraal asserted his innocence in vain: the doctor's accusation was sufficient proof of guilt. I sharply reproved him for being a liar, a murderer, and shedder of innocent blood in the land; and the people for being duped by such a designing man; and then, walking up to the *ubuti*, took it up, though composed of rather unpleasant materials, and put it into my pocket. This raised a general cry of consternation and displeasure, all exclaiming, "You must not do so; put it down again, put it down again." I said, "I shall not: I am going to examine this stuff, and see of what it is made." Accordingly, I unrolled each of the three rolls; and, having removed the outward cover of a piece of an old kaross, found that it consisted of pieces of stick, burned nearly to charcoal, cowdung, and other filthy materials. The doctor then related how the master of the kraal, in a

certain mysterious manner, had employed those articles to cause his people to sicken and die. However, the accused person came well off; for, instead of being put to death, or burned with hot stones, he only had to give the doctor a cow, or two, and slaughter an ox, to feed him and his associates. The opposition I made to his craft, exempted the poor man from further punishment. The next day I preached on his kraal; and, while assembling the people, the doctor himself sought my friendship, and accosted me with the familiar appellation of *umlingani wam*, "my equal," or "my companion." But I said to him, in the presence of all the by-standers, "What, your companion! No, never the companion of such a servant of the devil as thou art." He said no more; but was offended, and refused to attend the preaching. Six or eight of his friends tarried with him: all the rest of the people listened to the word; and, after we rose up from prayer, I quietly went on my way. A man was sent to carry away the *ubuti* to some unknown place in the dead of night; and, after that, the doctor pronounced the master of the kraal *clean*, by which he was released from any further penalty and danger.

Dec. 5—10. Spent in itinerating on the upper part of the Nakoon, the Kobongo, and some lesser streams; and preached in all to three hundred and seventy-two souls. My primary object on the first day was to visit Umhala, son of the late chief Tslambie, about thirty-five miles distant from Mount Coke, who is dangerously ill. A considerable number of influential men were assembled at his kraal, and four native doctors were in attendance, who considered themselves, on this occasion, personages of no small importance. I was denied entrance to the sick man's hut, until the doctors had been consulted; and, after several messages to and fro, they finally stated that a white man, from a distant nation, could not be allowed access to the chief. When I had patiently waited for an hour and a half, some of the party asked me for the news of the colony. I replied, that I did not know whether it were lawful for me to give them news: they must first send and get permission from the doctors. They looked at one another, and laughed, perceiving that it was my design to ridicule some of their foolish customs, and apologised for the prohibition, which, they said, could not be avoided. When the sun was near setting, I rose up and went towards the chief's hut. One said, "Return." I answered, "No, I cannot return;" and, without further ceremony, went in. After tarrying with him a short space, it was arranged that I should be allowed to visit him the next day; which I did, with considerable satisfaction. I would have excused him from kneeling, on account of his great weakness; but he made an effort, and continued on his knees while we called on the name of the Lord. When about to depart, he expressed much thankfulness to me, and his regret that he was not nearer the station, that he might more frequently hear the word of God.

[Mr. Shrewsbury's Journal.]

I cannot express what were my feelings on entering Wesleyville. When our wagon was discovered approaching, the population of the village and neighboring kraals assembled and greeted us, with such earnestness and kindness, as drew from our eyes floods of pleasurable tears. The first entrance of brother Shepstone and myself, with our families, amongst this people, nearly eight years before, was forcibly

brought to my recollection. At the time we were received with a mixture of wonder, curiosity, and joy; now, we were embraced as old friends and benefactors. Mrs. Shaw was hailed, "Mother," and myself, "Father," by many a Caffre tongue. At our former entrance, we saw nothing but filthy Caffre karosses; but now many saluted us, who were neatly dressed in European clothing. At the time all were heathens; but now not a few real disciples of our Lord gave us "the right hand of fellowship." When we first came hither, there was not a house in which we could lodge, but now a handsome village crowns the summit of the hill, flanked on the northeast in a commanding situation, by the rising walls of a new stone chapel, building under the direction of my excellent successor brother Young.

There has been a remarkable revival of religion, especially amongst the young people, at Wesleyville, into the particulars of which I shall not enter, as brother Young has doubtless transmitted them to you. There is at present a large number of promising candidates for baptism; and while we were there, we witnessed the baptism of eight fine young women, most of whom have grown up on the station; two of them are daughters of chiefs.

Cultivation of the land is receiving greatly increased attention at Wesleyville. Last year they obtained a most abundant harvest; and this year they have inclosed many acres of new land. Just as we were leaving, the chief Pato brought me seventy six dollars, that I might therewith purchase a plough for him in the colony. This is, as far as I know, the first instance of the kind which has occurred in Caffreland. If the plough could be generally introduced amongst the natives, it would enable them to cultivate much more extensively, and be a great relief to the poor women, who at present dig their fields with wooden spades.

At Graham's Town, the Lord is still with us. Our congregations continue very large and attentive. The new chapel is very much wanted; but, like all large buildings in this country, it progresses very slowly. In September, we held the anniversary of our Sunday school; brother Palmer preached an appropriate sermon on the occasion. The examination of children gave unbounded satisfaction. The present total number of scholars is 392, being an increase during the past year of 52. Such is the high opinion entertained by the public of this institution, that the subscriptions and collections in aid of its funds, have this year amounted to upwards of fifty pounds sterling. The officers and teachers of the schools, greatly commend themselves to the esteem of all who wish well to the rising generation, by their zeal and perseverance in the good work.

[Mr. Shaw, Dec. 9, 1831.]

About six weeks ago, I visited the Corannas; they are about forty miles distant. In that neighborhood, including Bechuanas, I should think the population amounts to 2,000. They are very anxious to hear the gospel. They asked the reason why they could not get a missionary; they said, "Missionaries are going far beyond us, but they come not to us. We have been promised a missionary, but we can get none. God has given us plenty of corn, but we are perishing for want of instruction. Our people are dying every day: we have heard there is another life after death; but we know nothing of it." These remarks were most affecting to me,

and I was as a dumb man, that could not speak. Truly this people are prepared of the Lord. I promised to visit them as often as I could, with which they were much pleased, and were very kind to me.

[Mr. Shaw, Jan. 6, 1832.]

DOMESTIC.

AMERICAN HOME MISSIONARY SOCIETY.

THE Home Missionary for September contains the following remarks of the Rev. R. S. Storrs, one of the secretaries of the A. H. M. S., respecting the aid to be expected by that society from the New England states.

The moral strength of New England is by no means inconsiderable; but the surplus amount, that can be devoted to other states, I apprehend is often and greatly overrated. What though we have a larger proportion of organized churches and congregations than are found on an equal extent of territory, and amid an equal amount of population in other states—it should be remembered that a very large proportion of these are in a state of "living death,"—that they relied so long on the civil arm to sustain them, as to forget where their great strength lay; and became enervated, paralyzed even to the heart, before they were aware of danger. Five hundred missionaries are needed at this very hour in New England; and all of them could be most usefully employed, if they could be obtained, and the means of sustaining them secured.

I will not, I cannot, plead for the comparative inaction of the New England churches. It is a fact—and it shall be stated with *tenderness*—it must be stated with *firmness* too; that they are not doing so much in the cause of home missions as they are able to do; and bound to do, by every consideration of philanthropy, patriotism, and Christian love. There is less thought, and said, and felt, and done—I will not say, than heaven requires—but less than reason and self-interest demand; there is a holding back of sacrifice, and a cold questioning of duty, and a reluctance to effort, on this subject, that is more easily mourned over than accounted for. But after all, something has been done, more is doing, and still more will be done, before they will have any rest. I wish it may be distinctly understood, and deeply felt, that what Massachusetts, and her sister states in New England, are doing for themselves, has as powerful a bearing on the spiritual interests of the west, as what they are doing *directly* to plant the gospel beyond the Alleghanies. Every church that we plant, or save and build up, east of the Hudson, forms a new fountain, whence will issue streams to make glad the western valleys, so long as the sun and moon shall endure. We need to be quickened, and stimulated to greater efforts; and we hope in God, that two years will not pass away, before New England will double the contributions of any former year, to the general cause of home missions. But let the moral strength of New England be fairly estimated *first*—and then let her be put up to the full point of her duty.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

THE following are extracts from an address to the Baptist churches in the United States by the Executive Committee of the society, in respect to the valley of the west.

The Baptists, as a denomination, wield at this moment an immense amount of influence over this large and most important region. In this field their range of moral power equals, if it does not exceed, that committed to any other of the various divisions of the Christian host. Our churches class among their hearers, at least one sixth of the population of this far-spreading territory. Nominally or really, this vast number of immortal spirits is already, more or less, under the influence of those who are designated as Baptist preachers. From circumstances, to which it were needless to refer, ministers of our sentiments find less resistance from public opinion, and meet less the collision of inherited prejudices, than other evangelical denominations who may go thither, publishing the same message of salvation.

That, for influence thus thrown upon us, we are not the less responsible; that we may not venture to cast it from us, or to use it wastefully or carelessly, is a truth no Christian can doubt. While we hail, with true delight, the preaching of the gospel by all of every name, that *'hold the Head'* though they *'follow not with us,'* we are yet bound not to bury the talent of influence or of illumination our Lord has granted us; and while the ignorant are perishing for lack of knowledge, we are not to turn away from their cry, and transfer to others the supply of that destitution which has directed to us its earliest appeal. We hold our place in the family of Christian effort but by contributing our share to its cares, its toils and its sacrifices. Even the truth of the gospel may become tarnished and powerless in our hands, if it remain unemployed; for truth itself may be made an idol, if dissevered from the love of the truth; and that love, which *'the truth as it is in Jesus'* produces, will lead to the energetic and the diligent, the conscientious and the persevering dissemination of that eternal verity which affords at the same time its continual nutriment and its mightiest weapon.

In the circumstances, therefore, of our country and of the Christian world, there is an evi-

dent call addressing itself to the Baptists of the United States, to arise and build within the walls of their own Jerusalem. Not only are the circumstances of the field before them rich, in opportunities of good, but those of the past year have been full of encouragement to hope. The spirit which has vouchsafed such a measure of success to the mission in Burmah, seems working also its reflex influence upon the domestic charities and zeal of those churches in America, whose labors and prayers have gone forth to the aid of the heathen. In the revivals of religion, wherewith God has favored our own and other churches of Christ, we read another most urgent incitement to larger exertions.

In all that is thus said, of the wide and rich field of missionary labor in the west, it is not intended to palliate or forget the fact, that in many of the older states there exists in portions of the country a similar destitution, the more hopeless, as it has been more lasting and less involuntary; but which must be alike regarded and supplied. The only bounds to our efforts in this cause must be the limits of our land and the cessation of its spiritual wants.

We trust, that the indirect fruits of a zealous pursuit of this great object may prove many and priceless. To bring into the labors of love, which our foreign missions present, the prayers, the wealth, the influence and the hearts of our western brethren; to superadd to the ties of a common discipline, the more lasting union of common sentiments and harmonious feeling; to substitute, for an external uniformity of practice in Christian ordinances, the internal "unity of the spirit in the bond of peace;" to advance Christian truth and Christian holiness, by seeking the favor of that "God who is not the author of confusion, but of peace in all the churches of the saints;" to inherit the promise which assures those who "devise liberal things" that "by liberal things they shall stand;" to bring our own beloved country more under the dominion of Him, who alone can give wisdom to her counsels, create "upon all her glory a defence," and impart safety and durability to her prosperity, are objects of no mean moment.

AMERICAN COLONIZATION SOCIETY.

A gentleman in New York city has given two thousand dollars towards establishing a High School in Liberia, for the benefit of the colony.

Miscellaneous.

ON BECOMING A MISSIONARY TO THE HEATHEN.

THERE are among you, brethren, some who have not yet decided whether it be their duty to go to the heathen or not. To such, I can say, beloved brethren, I know how to sympathise with you. Such, for a long time, was the anxious state of my own mind on the same subject. But now it astonishes me, to think that I so long hesitated on a subject so plain. It was no doubt my sin, though perhaps somewhat extenuated by circumstances which no longer exist. When my mind was first exercised on the subject, I knew of but one in the country, who thought of becoming a missionary to the heathen; and he has not as yet, to my knowledge, engaged in the work. Besides, through all my inqui-

ries, until I had decided on the subject, it was not known that any support could be obtained in our country. I bless God, that notwithstanding all that opposed, I was enabled to decide as I did. I verily believe it will be matter of joy to me through eternity. Should you make the same decision, brethren, I have no doubt you will find the same satisfaction in it.

But you are not decided. Each of you anxiously inquires, "Lord, what wilt thou have me to do? Shall I go to the heathen?" Here historical inquiries and geographical knowledge are of little avail. The decision must be made in view of *one single command*, and *one single fact*. Jesus Christ, the God of our salvation, has commanded his disciples to "go into all the world, and preach the gospel to every creature." This is the command. But even at this day, there are

six eighths of the population of the globe, to whom the gospel has not been preached. This is the fact. In view of this command and of this fact, how ought you to decide?

Eighteen hundred years ago, Christ gave this perpetual command; and to quicken his disciples in the obedience of it, he gave them the most consoling assurances of assistance, and promises of unbounded reward. But from century to century, so remiss have been his disciples in obeying the command, so unwilling to go into all the world, and preach the gospel to every creature, that, may we not with propriety, consider the Holy Trinity as saying, "Whom shall we send, and who will go for us?" Is it your duty to reply, "Here am I, Lord, send me?" This is the inquiry, and how simple! What have protracted researches to do with such a decision? When the apostles first received their commission, was it an extensive knowledge of the population, religions, manners and customs of the various nations, to whom they were bid to go, which led them to obey the command? Was it a retrospective view of the former success of religion in this guilty world, or was it the prospect of an easy entrance unto the heathen, and a secure and comfortable residence among them, which made them so ready to go forth, at the command of their Redeemer? No: it was their love to Jesus, and their reverence for his authority, which forced them to exclaim, "Wo is unto me if I preach not the gospel," as I have been commanded. It is when missionaries form their decisions on the same ground, that they eminently glorify Christ, and build upon a foundation which no storms can shake.

I have been led to these remarks, from an apprehension that there are young men, who are pursuing missionary inquiries in a too general way, with a kind of indefinite expectation, that by and by something may transpire, some further knowledge of countries or events may be acquired, or the subject may be presented in some new attitude, which will render their decision easy and safe. Any such expectation, it appears to me, tends only to darken the mind, and to confuse and enervate its operations.

The subject is more plain and easy of decision at the present day, if possible, than at any former period. What has been found and acknowledged a truth in England, and in some of the other European states, is now found by experiment to be true in America. God has promised, that he that *watereth*, shall be *watered* also himself.

This gracious promise he has verified, by uniformly causing religion to flourish among nations at home, in the same proportion in which they are active in promoting missions abroad. The whole subject, then, is brought into this narrow compass:—The great mass of mankind have not yet heard the gospel preached;—the standing command of Christ to his disciples is, "go and evangelise all nations;" and to prompt them to a full compliance, he gives the assurance, both by his promise, and its fulfilment, that by their exertions for the salvation of the heathen, they do most effectually labor for the salvation of their own countrymen. In this simple form, let it come to the reason, the conscience, and the feelings of every one, who is looking forward to the gospel ministry. How can the conviction be resisted? How can the decision be doubtful?

Dear brethren, hear with my freedom. Placed as I am, in the midst of so many millions of perishing heathen, and knowing from the promise of

Jehovah, (Prov. xi. 25,) "The liberal soul shall be made fat, and he that watereth, shall be watered also himself;" that your coming forth would tend to promote religion at home, surely I have a claim on your indulgence.

Allow me, then, to speak freely. To me, it appears unaccountable, how so many young men, by covenant devoted to Christ, can deliberately and prayerfully inquire, whether it is their duty to become missionaries, and yet so few feel effectually persuaded that it is their duty to come forth to the heathen! It tends greatly to the discouragement of those who are already in the field. While so great a proportion of those, who examine this point of duty, deliberately decide that it is not their duty to engage in the missionary work, what are we to think?

In general, those who excuse themselves from the work, must do it for general reasons, which would be as applicable to others as to themselves, and which would excuse those who have gone forth to the work, as well as themselves. Therefore, must not those men who thus excuse themselves, think either that those who engage in the missionary work do wrong, or that themselves who decline it, do wrong?

Here it would ill become the solemnity of the subject, to cavil and quibble, and say: "What! shall we all go to the heathen? Then what will become of our own countrymen?" Let such quibblers beware how they mock the faithfulness of God. When thousands have gone forth to the heathen, and God has failed to fulfil his promise, that he that *watereth*, shall be *watered* also himself, or when he shall not have caused religion to flourish among the people at home, in proportion as they labor for the heathen abroad, then, and not till then, let the objection be heard.

Some seem to speak as though a man must have some secret or special call, before he can decide in favor of being a missionary. If on rational grounds, he feels persuaded that he ought to be a minister *anywhere*, and if he feels disposed to go to the heathen, I should think that no other call than this, unless in extraordinary cases, can reasonably be required. I have doubted whether I ought to be a missionary; but it was for the same reasons for which I ought to doubt, whether it was right for me to be a minister *anywhere*.

Brethren, you see that I think there are good reasons, why you should become missionaries to the heathen, and of course good reasons why I should desire it. Certainly I do. And I greatly long to see every one of you strenuously exerting himself to diffuse the same sentiments among all the pious young men in the country.

Form great plans, and execute them with great zeal and prayerfulness. Every thing that can be desired, might be done by exertion, with God's blessing. Seize every possible opportunity for impressing the subject upon the mind of every pious youth.

[Gordon Hall, to the Society of Inquiry respecting Missions, Andover.

So far as experience goes it proves, that the greater the number of men who stand pledged to go as missionaries to the heathen, the easier is it to obtain the means of sending them forth. The churches of this country have never yet detained any man at home, by refusing to bear the expenses of his mission.

American Board of Commissioners for Foreign Missions.

ANNUAL MEETING OF THE BOARD.

THE twenty-third annual meeting of the Board will be held in New York city, on the third of the present month, at 10 o'clock, A. M. The Rev. Dr. Allen preaches the annual sermon before the Board, and three other clergymen have been requested to preach missionary sermons in different parts of the city, during the session. The Prudential Committee are of the opinion, after making particular inquiry, that the meeting may be attended with little or no personal risk from cholera in the city.

Members and honorary members of the Board, are requested to call at the office of Mr. G. M. Tracy, agent of the Board, 143 Nassau-street, where they will learn what arrangements have been made for their accommodation during the session.

SELECTIONS FROM THE WRITINGS OF GORDON HALL.

THE Rev. Horatio Bardwell, General Agent of the Board for New England, has been requested by the Prudential Committee, to make a selection from the writings of the late Gordon Hall, for publication, in a small duodecimo volume. It is believed that such a work will be highly useful; and individuals having letters or papers from the pen of Mr. Hall, are respectfully requested to forward them to the Missionary Rooms, Boston, by private conveyance if practicable, and as soon as convenient.

GREECE.

MR. King writes from Athens, under date of May 4th, that the bishop of Talanti had issued a proclamation, calling upon his people to keep the Sabbath day holy. This, together with an order from the municipal authorities at Athens, had caused the greater part of the shops to be closed on the Lord's day, and made that day no longer, as formerly, the principal market day.

The constitutionalists are said to have triumphed, and Mavrocordato and Tricoupis to be again among the principal ministers of state.

ORDINATION OF A MISSIONARY.

On the 13th of September, Rev. BENJAMIN W. PARKER, of the Andover Seminary, was ordained at Reading, Mass. as a missionary to the heathen. Sermon by Professor Emerson of the seminary, consecrating prayer by Mr. Emerson of Salem, charge by Mr. Emerson of South Reading, fellowship of the churches by Mr. Read of Reading. Mr. Parker is expecting to embark for the Sandwich Islands during the present month.

Donations,

FROM AUGUST 16TH, TO 31ST, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Lincoln co. Me. W. Rice, Tr.	
Bath, N. par. Gent.	60 00
Edgecomb, La.	12 00
New Castle, A chh. member,	2 00
Phippsburg, Mon. con.	34 80—108 80
Somerset co. Me. J. Dinsmore, Tr.	
Madison, Gent.	12 00
Taunton and vic. Ms. H. Read, Tr.	
Rehoboth, La. sew. so.	18 00
Total from the above Auxiliary Societies,	\$138 80

II. VARIOUS COLLECTIONS AND DONATIONS.

Amherst, Ms. Mon. con. in college,	18 37
Andover, W. par. Ms. Fem. benev. circle, for tracts for miss. to China,	16 00
Athens, O. Coll.	15 37
Bangor, Me. Fem. so. of inquiry,	12 00
Bristol, R. I. Fem. so. to constitute the Rev. JOHN STARKWEATHER an Honorary Member of the Board,	50 00
Chillicothe, O. Coll.	12 75
Cleveland, O., A friend,	25
Columbus, O. Presb. chh.	70 00
Connecticut, H. E.	70 00
Dayton, O. Infant scholars, to pur. sch. apparatus,	1 00
Franklin, Ms. Miss V. P. av. of a sch. for ed. hea. chil.	4 00
Granville, O. Mon. con.	12 55
Hartford, O. Fem. miss. so.	5 36
Leominster, Ms. Calvin. so.	40 00
Little Compton, R. I. Fem. benev. so.	23 79
Madras, Ms. Mon. con.	10 00
Middletown, N. vic. Ms. Char. so.	168 40
Middletown, O. By Rev. W. M. T.	1 00
Mississippi, Col. Claiborne,	10 00
Newark, O. Mrs. W. 25c. a child, 19c. for Medit. miss.	44
Newbury, Ms. Mon. con. in 2d chh.	6 60
New Providence, N. J. Mrs. M. Riggs,	12 00
Paris, Ky. By Rev. E. Smith,	1 25
Prospect, Me. Fem. miss. so.	28 25
Sault St. Marie, M. Ter. Miss M. A. Johnson, av. of jewelry,	7 00
Worthington, O. Rev. J. Labaree, 12; presb. chh. coll. 6.40; mon. con. 5.31;	23 71
Zanesville, O. Coll. for Medit. miss.	31 47
Zanesville and Putnam, O. Fem. sewing so. for do.	15 00
Unknown, A friend,	3 00

Whole amount of donations acknowledged in the preceding lists, \$808 26.

FROM SEPT. 1ST, TO 15TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Essex co. Ms. J. Adams, Tr.	
Salem, Mon. con. in Tab. so.	14 07
Essex co. N. J., T. Frelinghuysen, Tr.	347 16
Morris co. N. J., J. M. King, Tr.	46 47
New Hacen city, Ct. C. J. Salter, Tr.	
Mon. con. in 1st and united so. July, Aug. and Sept. 18.92; do. in 3d so. July and Sept. 12.25; do. in Yale College, 64.48;	145 65

New York city and Brooklyn, W.	
W. Chester, Tr.	654 63
Ossida co. N. Y., A. Thomas, Tr.	
Camden, Presb. so.	18 87
Hamilton, Mon. con. in 1st cong. chh.	10 00
Kingston, U. C., E. S. Ely,	5 00
New Hartford, Mon. con. in presb. so.	17 43
Richland, Mon. con. in presb. so.	8 50
Russia, Miss M. A. Williams, dec'd. 7, '88; M. Williams, 5;	12 38
Sherburne, Fem. char. so. to constitute the Rev. Isaac N. Sprague an Honorary Member of the Board, 50; J. Lathrop, 10; S. S. 1;	61 00—133 18
Taunton and vic. Mrs. H. Reed, Tr.	28 00
Tolland co. Ct. J. R. Flynt, Tr.	
North Coventry, La.	23 82
South Coventry, I. Boynton,	1 00
Tolland, Mon. con.	2 20—27 02
Total from the above Auxiliary Societies,	\$1,396 18

II. VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh. 100; la. of 2d ref. D. chh. 3d pay. for Sarah De Witt in Ceylon, 20;	120 00
Augusta, Me. Mon. con. 62; la. asso. 32;	94 00
Bedford, N. Y. La. of presb. chh.	31 50
Bucksport, Me. Mon. con.	20 00
Caldwell, N. J. Presb. chh. for bibles for Sandw. Isl.	27 00
Chapside, N. J. Mon. con. 5,50; indiv. 2,50;	8 00
Cincinnati, O. Mon. con. in 6th presb. chh. 21,44; do. in 2d do. 17,70; 3d presb. chh. 35; 4th do. 46,50; Lane Sem. 31,75; W. L. Merrill, 12; Mrs. A. W. 1; Mrs. B. 1; F. W. a child, 25c.	168 64
Claverack, N. Y. Evang. sew. so.	40 00
Cleveland, O. Mon. con.	50 00
Dorset, Vt. Gent. asso. 11; la. 12,72; mon. con. 7;	30 72
East White Hall, N. Y. Miss. asso.	22 75
Flatbush, N. Y. Aux. so.	17 75
Fayetteville, Pa. A friend to Indians, Georgia, Vt. Miss P. Blakeley, 3; Miss R. Blakeley, 1,50;	4 50
Hooksett, N. H. Mon. con.	11 00
Howard, D. C. Mrs. I. L. Woart, 2d pay. for John Breckenridge in Ceylon,	20 00
Jericho, Vt. Gent. and la. asso. in 1st chh. Marietta, O. Coll.	15 57
Martinsburgh, Va. Mon. con. 20,38; juv. fem. cent. so. 9,78; Mrs. S. P. 3,65; Mrs. N. K. 1; fem. miss. so. 12 25;	84 00
Masonville, N. Y. Mon. con. in presb. chh. and cong.	47 06
Milton, Vt. La. asso.	12 00
Morganton, Va. Coll.	21 70
Morristown, N. J. La. frag. so.	1 25
Nantucket, Ma. Mon. con. in N. so.	50 00
New London, Ct. Gent. asso. (of which fr. ROBERT COIT, which constitutes him an Honorary Member of the Board, 100; ded. an't ackn. in Jan. 50;)	37 00
New York city, A lady, av. of jewelry, by D.	50 00
Nisacynna and Amity, N. Y. Mon. con. in ref. D. chh.	2 13
Northbridge, Ms. J. Fletcher,	8 50
Oxford, O. Coll. 64,50; presbytery, 10,55; for Medit. miss.	1 00
Philadelphia, Pa. Juv. sew. so. for fem. schools in Bombay, 60; fem. so. for ed. hea. youth, for the 2d Philadelphia chh. in Bombay, 100;	75 05
Plebe co. O. J. Boyce, for Medit. miss.	160 00
Prince Edward co. Va. Mon. con. in Union sem. 3,50; S. B. 50c.	10 00
Princeton, N. J. Mon. con. at Nassau Hall, 5; do. in Theol. sem. 17; miss. asso. of prof. and students, 18;	4 00
	40 00

Providence, R. I. Benef. fem. for miss. so. to constitute the Rev. JAMES WILSON an Honorary Member of the Board.	50 00
Saratoga Springs, N. Y. Mr. Taylor, for Choc. miss.	2 00
Savannah, Ga. G. W. Hunter,	8 00
Schenectady, N. Y. Mon. con. in Union college,	3 94
Stonham, Ms. La. miss. so.	20 00
Thomaston, Me. Mon. con. in 1st cong. so.	12 00
Underhill, Vt. Gent. and la. asso.	18 56
Upper Beverly, Ms. Females, for wes. miss.	5 50
Uxbridge, Ms. A lady, av. of a bible,	75
Vergennes, Vt. Gent. asso. 15,32; la. asso. 18,32;	33 64
Westford, Vt. Gent. and la. asso.	22 16
Worthington and Zanesville, O. Av. of jewelry, 1,12; Mrs. V. 1;	2 12
Whole amount of donations acknowledged in the preceding lists, \$2,864 27.	

III. LEGACIES.

Windsor, Ms. Mchitable Noyes, dec'd, by Ephraim Ford, Ex'r,	100 00
Woodbridge, N. J. Joseph Barron, dec'd, by Thomas Barron, Ex'r,	500 00

IV. DONATIONS IN CLOTHING, &c.

Bedford, N. H., A cask, fr. ladies, for Mrs. Worcester, New Echota,	110 00
Bristol, R. I. Two quilts, fr. juv. members of fem. miss. so.	8 00
Gustavus and Kingsville, O., A box, fr. indiv. rec'd at Maumee,	25 11
Hamp. Chris. Depos. Ms. East Hampton, A box, for Payson Williston, in Choc. na.	
Kinsman, O. Flannel, fr. J. Andrews, rec'd at Maumee,	12 00
Middlebury, O., A bridle, fr. an indiv. for Green Bay miss.	1 00
Monroe, O., A box, fr. fem. asso. for Mockinaw,	35 43
Newbury, 1st par. Ms. A cask, fr. fem. read. so. for Brainerd,	51 25
Painesville, O. Sundries, fr. S. Pepoon and brother, 18, shore, fr. J. H. Matthews, 1,75; rec'd at Statesburgh,	19 75
Trenton Village, N. Y., A box, fr. la. sew. asso. for Choc. miss.	23 00
Upper Beverly, Ms. A box, fr. females, for wes. miss.	11 00

DONATIONS AT THE SANDWICH ISLANDS.

THE following donations were received by the missionaries at the Sandwich Islands, from foreign residents and visitants, and from the natives, during the year ending April 30, 1831. The donations were in various articles for the use of the mission, and it is the valuation of those articles which appears in the list.

J. Hunnewell, 11; S. S. Smith, 4; A. B. Thompson, 2; T. Shaw, 2; S. Reynolds, 1,50; Captains Stetson, of the Ship Enterprise, 20. Brayton, of the Ann, 17; Russell, of the Zone, 10; Lambert, of the Louisa, 7; Baker, of the Mary Mitchell, 7; Wood, of the Braganza, 6,75; Little, of the Diana, 6; Dominis, of the Owhyhee, 4; Morgan, of the Sir Charles Price, 3; Howland, of the Lyra, 3; Chase, of the Washington, 2; Gardner, of the George and Susan, 2; Clark, of the Timoleon, 1; Osborn, of the Columbus, 1; Bassett, of the Marcus, 1; Barney, of the Sarah, 2; Mr. King, of do. 1; various individuals, 42;	156 25
From the chiefs, and other natives, From friends in Fairhaven, Ms. a barrel of dried apples.	692 34

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